

JUNE, 1950

SOCIAL ORDER

IN THIS ISSUE

- ▶ Crusade of Goodness
Augustine Klaas
- ▶ The Jews
Nicholas H. Rieman
- ▶ Young Christian Workers
Joseph Callewaert
- ▶ Kentucky Comes to Life
William H. Nichols

SOCIAL ORDER

Vol. III

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No. 6

CONTENTS

... just a few things	241
Crusade of Goodness	Augustine Klaas 243
The Jews	Nicholas H. Rieman 249
Young Christian Workers	Joseph Callewaert 254
Kentucky Comes to Life	William H. Nichols 261
Freedom of Speech in T-H	Robert F. Drinan 267
Sermons on the Social Order	John P. Delaney 271
Trends	277
Books	279
Letters	287

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... just a few things:

THE CHURCH AND THE NATION lost a great social leader when Mr. H. C. Nicholas died at his home in Orrville, Ohio, on Sunday, April 23. His own company, Quality Castings, was a model of what modern industry can be from the point of view of efficient production, excellent human relations and fair distribution of income. His greater work in contributing to the establishment of the Council of Profit Sharing Industries has helped to extend those same conditions far beyond the walls of his own plant. He and his bereaved family are earnestly recommended to your prayers. Father Dempsey will tell us about Mr. Nicholas and his work in the September issue of SOCIAL ORDER.

ALL FILLERS IN THE MAY ISSUE of SOCIAL ORDER were taken from Cardinal Suhard's last pastoral letter. This has been published as the March-April issue of *Integrity*, "Priests Among Men," and merits careful reading. Cardinal Suhard insists that the priest, today exiled from the world and its strivings, is the only one who can save it because by his office and his work he keeps it transcendent, saves it "from becoming self-contained."

THE QUESTION OF THE NISEI has aroused more interest outside the United States, apparently, than within. Several foreign correspondents have manifested appreciation of Father McDon-

nell's article (SOCIAL ORDER, April, 1950, pp. 147-158), and Father Robert Van Ooteghem, S.J., editor of the Belgian periodical, *La Vie Economique et Sociale*, has asked permission to print the article in French translation. This action, which is contrary to the magazine's policy, was taken because of the significance of the topic treated.

IN THE PRESENT ISSUE of SOCIAL ORDER you will find an article on another important social question which we have not discussed up to the present. Mr. Nicholas H. Rieman, a theologian at West Baden, presents evidence that the Jews are ready for conversion to Christianity in large numbers and that a vigorous campaign to extirpate anti-Semitism from ourselves (wherever it exists) and from those we can influence will reap a rich harvest.

FOR MORE THAN TWO YEARS we have been hearing reports of the extraordinary apostolate conducted by Father Riccardo Lombardi, S.J., throughout Italy. In the January, 1950, issue of *La Nouvelle Revue Theologique* there was an article that gave details of his campaign and an account of the mission preached in Rome last year as a preparation for the Holy Year. Father Augustine Klaas, of Saint Mary's, has prepared an article based on this account. It appears as a Holy Year story in this issue of

SOCIAL ORDER. You will find in it a good deal of information about the social implications of Father Lombardi's apostolate.

TWO VALUABLE STUDIES of prejudice should appear in early issues of SOCIAL ORDER next fall. Mr. Rieman (see above) has promised to do an article on the phenomenon of anti-Semitism, "what it means and what its manifestations are." And Father John LaFarge is preparing an analytical article, based on the Studies in Prejudice series, that will outline directions for further study.

THE TWO LETTERS PRINTED in this issue indicate fields of activity into which SOCIAL ORDER could profitably move. Action has already been taken on Father Land's suggestion of a discussion on prices in economic society, and two articles are in process. Letters and articles on this question will be

welcome. Incidentally, letters on any social topic are always welcome. They are a valuable means of carrying on discussion and making brief points. . . . Just indicate that yours is for publication.

COMMENDATION FOR FATHER MCGINLEY'S *Labor Relations in the New York Rapid Transit Systems* appeared recently in *Information Service*, a weekly news-sheet published under Federal Council of Churches auspices. The notice says that the concluding chapter of the book is "one of the best balanced discussions of industrial relations" and that it "should interest every student of labor problems."

THE FULL TEXT of papers read at the 1949 meeting of the Catholic Economic Association (which were summarized in "The Entrepreneur Today," SOCIAL ORDER, March, 1950, pp. 123-26) has been printed in the March, 1950, issue of the *Review of Social Economy*.

F.J.C., S.J.

Father Klaas summarizes for us an article of the most renowned single apostolate in the world today.

CRUSADE OF GOODNESS

Father Lombardi's Great Apostolate

Augustine Klaas, S.J.*

Saint Mary's College

IT IS AN OLD ROMAN CUSTOM to prepare for the Jubilee Year with a mission to the people. The Holy Father called upon Father Riccardo Lombardi, S.J., to prepare the people of Rome for the present Jubilee. His success was phenomenal. He also seized this golden opportunity to further promote his "Crociata della Bontà, 'Crusade of Goodness.' (I think we Americans would rather call it a "Crusade of Fraternal Charity.")

In the opinion of many Father Lombardi has few of the qualities of voice and gesture that characterize a great pulpit orator, yet all concede that he preaches with deep, manifest conviction a simple, clear, concise, and incisive sermon. He is utterly convinced that Catholics today have a special mission to accomplish. He thinks that the world is at a turning point of its history, that it has never before been so close to accepting the message of Christ as the solution for its agonizing problems.

World One, But Divided

What is the substance of Father Lombardi's sermons and the basis of

*This account is based on an excellent article by Roberto Tucci, S.J., in the *Nouvelle Revue Théologique* for January, 1950, pp. 66-71.

his Crusade of Goodness? Briefly this. He maintains that in certain respects the world is more unified today than it has ever been, since many barriers, such as those of geography and of communications have largely disappeared. Yet withal the world is divided off into two huge camps, two opposing ideologies: the communist one, stemming from the Russian revolution, and the liberal one, derived from the French revolution.

Today these two are locked in fierce mortal combat. Each tenaciously defends and promotes a positive, fundamental value denied by the other. Each stirs up real fanaticism for its cause. On the communist side there is a striving for greater social justice; on the liberal, the defense and furthering of the liberty of the individual person with his inalienable rights. No reconciliation between these two groups seems possible and the specter of a Third World War looms.

The times are crucial. By the very logic of history, the situation calls for an extraordinary assertion and practice of social Christianity. The social order must be thoroughly Christianized. From these two social systems, the red and the liberal, there must be drawn a new concept, a new system, a

new social order. It will be a synthesis of what is good in both. Perhaps it can be called "Liberty in solidarity." It is nothing else than the teaching of the Gospels. A truly Christian social order demands only that the Gospels be known, applied and lived to the full. Now this Christian spirit, this spirit of the Gospels, can be epitomized in *charity*. What is more free, more personal, and at the same time more social, than love? Christian charity tends to abolish distances, to break down barriers, to level and draw together all the classes of society. All this cannot be accomplished by destructive violence, but only by a most personal act, the supreme act of liberty—love.

Root of Social Order

The Gospel ideal of goodness and charity must be translated by Catholics into a new social order. Otherwise, Catholicism will seem to be the opium of the people and in practice will be the ally of liberalism. As opposed to Karl Marx's communist manifesto, the Gospels are the manifesto of a new age, the "age of Jesus." The Gospels are the magna charta of the new Christian social order that will shake the entire world. The social doctrine of the Gospels must be preached earnestly to rich and poor, to worker and employer. Such is the substance of Father Lombardi's sermons, repeated over and over again.

In 1944 Father Lombardi began preaching and lecturing to various groups, first in the larger cities of Italy and then also in the smaller towns. The response was favorable. The crowds kept getting larger and larger as he gradually covered Italy from end to end. They called him "God's microphone." Everywhere he went he made it a point to contact personally the various classes of society, especially priests, lay apostles, business men and the leaders of the workers. He soon perceived that the

country was ripe for a total religious mobilization.

Preaching Crusade

In 1947, after three years of spade work, Father Lombardi published in the *Civiltà Cattolica* a series of articles which presented a survey of the current Catholic situation in Italy, pointed out the most urgent needs and proposed new directives for action. These articles he followed up with another visit to the clergy in various regions of Italy, to make sure of their cooperation. Everywhere he stirred up much interest and enthusiasm. He added two valuable helpers, liaison men: a diocesan priest, Don Casali, to keep him in close contact with the clergy, and a young Jesuit, Father Rotondi, to keep him in touch with the common people. Finally, when all was ready, he courageously launched his "Crusade of Goodness," the crusade of the present day, the prelude to the age of Jesus Christ, an organized program for a general religious mobilization of Italy.

The Holy Father's call to conduct the Roman mission preparatory to the Holy Year gave Father Lombardi a unique opportunity to advance the progress of his Crusade of Goodness. He simply linked up and blended the jubilee mission with the Crusade.

Stages of Program

Three phases or stages of this crusade-mission may be distinguished:

1) *First stage: the step-by-step presentation of the Crusade to all in general and to each category of society in particular.*

The first stage began on the 11th of November, 1949, and closed on the 6th of December. The center of attraction was the Basilica of St. Mary Major where there is venerated a famous picture of *Maria Salus Populi Romani*, dear to the Roman citizenry. The basilica was linked up by radio with the 120 parish churches of Rome and

with numerous churches in the environs. Loudspeakers were installed on the square of St. Mary Major's for the overflow crowds. In this Liberian Basilica of Mary Father Lombardi preached his general sermons three times a week (a total of 12 sermons) on Tuesday, Friday and Sunday, at 6:30 p.m. At the same time the Vatican Radio broadcast the sermons to all who could not leave their homes. Thus a considerable number of people were able to make the exercises of the crusade-mission.

The initial sermons had for their immediate objective the abandonment of sin and the great return to Christ, the first step towards a really efficacious renewal of the Christian spirit that is to be the leaven of the new era. The purpose of the Crusade was also explained to the people and thus a powerful impetus was given to the movement at the very start of the mission. Father Lombardi's opening sermon was called "The Age of Jesus Christ." The second was entitled "The Parable of Twenty Centuries" and applied the story of the Prodigal Son to the history of humanity for 2,000 years. Then came a discourse on property in the age of Jesus Christ, in which was affirmed vigorously the priority of the right to life over the right to property, with all the consequences that flow from this. Then came four sermons more particularly aimed at preparing the people for the great return: the return from sin to Christ.

Men in Vigil

The climax of this part of the mission was a great Vigil, the night of the 26th to 27th of November, followed immediately by a general Holy Communion for men only, young and old. The women's general Holy Communion was put off to the following Sunday. The Vigil was a triumph. It took place simultaneously in all the parish churches of Rome. Confessions, which were already being heard during a

large portion of Saturday, November 26, increased and multiplied as the evening wore on. At St. Mary Major's and in the adjoining square there were more than 100 confessors on duty, and they did not suffice for the great numbers of penitents. At 11 p.m., just before Father Lombardi began his sermon, a radio call went out to summon all the priests in Rome not otherwise engaged to come and hear confessions at St. Mary Major's.

After a forceful sermon by Father Lombardi, Holy Masses were begun. During the Mass Father Casali, the diocesan priest in the Crusade, commented on the ceremonies of the Mass and this was transmitted by radio, thus synchronizing the Masses in all the churches of Rome. The distribution of Holy Communion at St. Mary Major's lasted a full hour and it is estimated that more than 10,000 men received. A second Mass had to be started immediately in order to consecrate enough hosts for such a large number of communicants.

Mobilizing Activists

On Sunday, November 27, the day following the night vigil and general Holy Communion, Father Lombardi addressed all the militants of Catholic activities and organizations, in order to rally them to the total religious mobilization of the people which he had in mind. Father Rotondi saw to the distribution of pledge cards to the militants, who in turn were to distribute them to as many of the faithful as they could contact. The faithful were to pledge persevering apostolic action in one or other of the existing Catholic organizations. No new foundation of any sort was envisaged.

The following days, while the distribution of these pledges was proceeding at an increasing tempo, Father Lombardi kept preaching on the fundamental themes of his Crusade: for example, on the Jubilee Year as a

unique opportunity for a grand, collective renewal of Christian life; on the precept of love as the foundation stone of the new age. December 4 he preached the decisive sermon "Love becomes a Torrent," in which he earnestly invited all the faithful to join some work of the apostolate and to hand in their signed pledge cards to their parish priests. These parish priests were to be the real beneficiaries of the Crusade. Lining up an attractive list of the diverse forms of the Catholic apostolate, Father Lombardi showed that there was plenty of work for all in already existing organizations, to bring about the "age of Jesus Christ." The final sermon on December 6 stressed the mission and responsibility of the Italian people in the renewal of the world according to the spirit of the Gospel.

Specialized Programs

Parallel to this program of sermons addressed to the masses of the faithful, a large number of specialized meetings were held, as many as four on the same day. Their purpose was to present to each important category of the faithful the ideal of its particular mission in the common effort towards a general renewal of spirit. In these meetings Father Lombardi, now almost exhausted, was aided by collaborators, though he assisted at almost all of them. A mere enumeration of them speaks for itself. On the first day, after a conference with the press, there were two meetings of the Diocesan Council, an organization something like our NCWC, but on a diocesan basis.

On the following days came a great assembly of children, then a meeting of all mothers at St. Mary Major's. There followed various gatherings of priests, religious and nuns, at the Gesù. Then came a meeting for the young men of Catholic Action, another for the young women of Catholic Action, then a meeting of employers, another

one for the personnel of hospitals and clinics, another for university students, for secular seminarians, for seminarians of religious orders, for manual workers, for teachers of primary schools, for professors and directors of schools of higher education, for white-collar workers, for domestic servants. A last and very interesting convocation brought together the politicians. It was held at the Gregorian University, and there were present more than 500 senators and deputies, representing almost all political parties.

Work in Slums

Very fruitful also was the work of Father Rotondi, who almost every evening went to preach in one or other of the slum districts of Rome. There he sounded the call to the Crusade. He sought to penetrate these islands of poverty and hatred of the Church. Father Lombardi, addressing the workers assembled in St. Mary Major's, told them that one of the purposes of the Crusade was to break down the distrust and hostility to Christ among the working classes, a situation which is the "true scandal of our times." The encouraging success of these contacts with the workers living in the Roman slum districts augurs well for the future.

2) *Second stage: the closing exercises in honor of Mary.*

The closing ceremonies of this crusade-mission were held under the aegis of Mary. On Thursday, December 8, an imposing procession of men, which took four hours to pass a given point, accompanied the image of Mary "Salvation of the Roman People" from St. Mary Major's to St. Peter's. Along the line of march and in the square of St. Peter's there were more than 300,000 people present for the ceremony. This picture of the Madonna was enthroned at the Confession or tomb of St. Peter and exposed for

eneration until the following Sunday.

Each evening for three days the Holy Father in his private chapel recited the rosary alternately with a group of workers, and this rosary was broadcast each evening over the Vatican Radio so that others could join in. During these days in St. Peter's Father Lombardi delivered two sermons, one on the Papacy, the other on the salvation of the world, the beginning of the Crusade of Goodness on a world-wide plan. Finally, on December 11 the Sovereign Pontiff celebrated a Solemn Mass in St. Peter's near this same picture of the Blessed Virgin where 50 years before he had offered his first Holy Mass as a newly-ordained priest.

3) *Third stage: Consolidation of the good achieved by the Crusade.*

This consolidation was accomplished by a series of contact meetings with all those who desired to engage in the apostolate. The purpose of these meetings was to come to a better mutual understanding, to draw up a common plan of action and to make provision for the most urgent tasks in the various sections of the Catholic apostolate. Here Father Lombardi restricted himself to proposing a spiritual thought, following which one of his collaborators conducted the meeting.

Four full days were devoted to these special gatherings. The first day was reserved for those who wanted to engage in strictly religious activities, or in works of benevolence and charity, or in solving the problem of the Roman slums. The second day was given to those who wished to work for the defense of public morality, or for the dissemination of truth by means of the press, or by teaching catechism, or for those who wished to bring about greater social justice in the relation between workers and employers. At these meetings, held at the Gregorian University, representatives

of the principal apostolic works in question were present.

All Groups Directed

At the same time several information booths were put up in the lobby of the University to supply information on these various Catholic activities. The following days were devoted to the militants, both male and female, of the youth of Catholic Action. Then there were various group meetings for superiors of religious communities, for nuns conducting educational establishments, for priests not occupied with pastoral work, for members of secular institutes for men and women, and so on. The Crusade did not forget any one, and that fact contributed greatly to its success. Finally, Father Lombardi and his collaborators devoted another four days to private conversations with anybody who wanted to come.

An immense amount of work was thus done by these three priests, and the end for which they were striving was fully attained, that is, not merely a purification of conscience, but setting in motion all forces within existing Catholic organizations, and raising aloft a practical apostolic ideal, simple and attractive, for all without exception.

Extension of the Crusade

Father Lombardi today envisages the possibility of a Crusade on a world-wide basis. Faithful to his method of not enlarging his field of activity until he has previously made favorable testings, he has begun to contact people of other countries, preparatory to launching his Crusade on the world. In April, 1949, he was in Austria, then in Paris, where he preached in Notre Dame cathedral; then he made a short visit to Belgium. Everywhere he was received with a lively interest. Some months ago he went to the United States and to Canada: he spoke in New York,

Chicago, San Francisco, Toronto, Montreal, Ottawa and in several other cities.

Last October he actually tried out his Crusade in a foreign country. In Vienna, where the two ideologies dividing the world confront each other face to face, Father Lombardi for 15 days sounded the call to the Crusade. It was preached entirely in German (a language he hardly knew when he first visited Austria the previous April.) The newspapers recounted how people began to assemble three hours before the time for the sermons and how traffic had to be interrupted in the heart of the city for more than an hour. The sermon to the workers was delivered in the Kinzerplatz, in the Red section. Except for a few threats there was no trouble, and the people

listened with great attention to the Christian doctrine on the right to property. For the final sermon, delivered in the Konzerthaus, there were present, besides the Cardinal and the Nuntio, the Austrian Chancellor, Herr Figl, and several ministers of state.

The future of the Crusade is in God's hands. Some things in it are very noticeable: first, the deep conviction of the preacher of the Crusade of Goodness; secondly, his realistic presentation of the doctrine of the Gospels, rediscovered as the book not only of heaven, but also of earth; thirdly, the prominent part played in it by the militants of Catholic Action, in cooperation with the enthusiastic support and guidance of the clergy.

Christianity and Disorder

Bursting into a world that perpetually tends to close in upon itself, God brings it the possibility of a harmony which is certainly superior, but is to be attained only at the cost of a series of cleavages and struggles co-extensive with time itself. "I came not to bring peace, but a sword." Christ is, first and foremost, the great disturber.

That certainly does not mean that the Church lacks a social doctrine, derived from the Gospel. Still less does it tend to deter Christians, who, like their brothers, are men and members of the city, from seeking to solve the city's problems in accordance with the principles of their faith; on the contrary, it is one more necessity impelling them to do so. But they know at the same time that, the destiny of man being eternal, he is not meant to find ultimate repose here below.

Henri de Lubac
Drama of Atheist Humanism

Testimony of Jewish converts and widespread evidence indicates that a campaign of charity to Jews would reap a rich harvest.

THE JEWS

Opportunity for Social-Minded Jesuits

Nicholas H. Rieman, S.J.

West Baden College

THE JEWS¹ ARE RIPE for harvest. That harvest is ours, a Jesuit one. And the chief tool needed to reap it is a social tool: an attitude not of anti-Semitism but of real friendship and understanding. If these three propositions are true, then the title of this article is correct, and a social opportunity is knocking at our Jesuit door. Let us look more closely at these statements.

The Jews are ripe for conversion. Why can we say that? Because the logic of the case, the test of experience, and the Jews themselves all tell us so. Logic forces this conclusion, for the huge barriers that for ages have kept the bulk of the Jews out of the Church — these are all either crumbled or crumbling. Compulsory sermons and forced conversions (alternative: exile) made their exit with the sixteenth century.

The political barrier of disfranchisement or at most of a second-class citizenship for Jews has been demolished utterly, beginning with the

French Revolution. The airtight residential ghettos of Eastern Europe are gone, wiped out by four million murders in Nazi gas-chambers. From the other side, the heroic aid given by Catholics to thousands of Jews in their fight for survival has forged a link of friendship between Jew and Catholic undreamed of years ago. The widespread break-down of orthodox Judaism is the crumbling of yet another wall of separation; for if in itself this waning of religious belief and practice is not something to be happy over, still it undoubtedly softens very much the fierce hostility to Christianity traditional in Judaism. So logic leads us to conclude that the Jews are more ready for conversion than in many centuries, for the barriers to their conversion are crumbling.

Examples Show Trend

Experience fortifies this opinion. Even a small sampling of facts will show the trend. Conversions of Jews are not at all so rare as commonly supposed. In Hungary, for example, 30,744 Jews were touched with the waters of Baptism between 1919 and 1938. In Italy, a Jewish source verifies that 4,000 Jews entered the Church in two years, 1939-40, and the source

¹ By "Jews" in this article are meant all those commonly called by this term, whether because of religion, race, culture, associations, or anything else.

adds that "the apostates do not recant," i. e., they did not revert to Judaism once the Hitler peril was over.

Data from some countries are less full or exact, but ample enough for one to hazard the statement that at least 100,000 Catholics today, possibly far more, are Jewish converts. Prominent among these are David Goldstein, indefatigable street-preacher; Rabbi Israel Zolli of Rome; Raissa Maritain, wife of Jacques; Robert Schuman, leading French statesman; and a steadily growing influx of scholars and educators, such as Doctors Waldemar Gurian of Notre Dame, Herbert Ratner of Loyola (Chicago), Robert Pollock of Fordham, Balduin Schwarz of Xavier, Heinrich Kronstein of Georgetown, Stephan Kuttner of Catholic University — to name but some. Add to these the many Jewish writers who, while not embracing the faith, have grown deeply appreciative of and interested in Catholicism—men such as Bergson, Franz Werfel, George Sokolsky. This last phenomenon has so impressed Father John M. Oesterreicher (author of *The Apostolate to the Jews*, America Press), himself a Jewish convert, that he is preparing a book, *Walls Are Crumbling*, on this trend among modern Jewish authors.

Certain isolated facts are even more indicative. One recent issue of the *Hebrew Union College Quarterly* carried an article by Father M. Raphael Simon, O.C.S.O., on "The Bond Between Israel and the Church," while another included a piece by Dr. Pollock of Fordham. Reports from Israel say that a sizeable percentage of immigrants coming into the new state have Christian sentiments and sometimes Christian beliefs, and that there is a great demand for Hebrew *New Testaments*. And in our own country, biographies of at least three Jewish converts have seen the presses in the last two years, that of Father Simon being perhaps the most interesting.

Widespread Opinion

With all this premised, it is not too surprising that Father Oesterreicher feels that walls are crumbling, or that Rita K. O'Neill could write in the December last *Catholic World*, "It is all too evident that a rich harvest of fruit is rotting on the vines for want of gatherers." John Friedman even dares to write in *The Redemption of Israel*, a book whose very theme is the return of the Jews to the Catholic Church. "It is our firm conviction and belief that the modern age has seen the passage... to the phase of universal salvation of the Jews. . . . Our conviction is founded on a reasoned interpretation of the signs of the times. . . ." And he adds, "It is of the profoundest moment to establish the fact that we live in the phase of salvation."

Yes, the Jews are ripe for widespread — some would even say for general—conversion. Everything points that way. But not only is the field ripe for the harvest. More than that, the harvest is in no small part ours, a Jesuit one. That may seem like a wild statement until we look into its foundations.

First of all, a special interest in the Jews is almost a Jesuit tradition. Certainly it was deep in St. Ignatius. He wished with all his heart that he had been of Jewish ancestry himself; the apostolate to Palestine was his first love; later at Rome, he and his companions shared their rooms with Jewish catechumens. He even persuaded the Pope to set up two houses for prospective Jewish converts, and one of them produced for a while about 30 conversions a year. St. Francis Xavier and Blessed Peter Faber were interested in this work; and of course, James Lainez was a Jew himself.

The modern apostolate to the Jew, which stems from the Ratisbonne brothers in the last century, is closely linked with the Jesuits. One of the two was actually an ordained Jesuit.

and the other wanted to join our order; but Providence saw otherwise, Father Roothaan released Theodore to work with his brother, and from these two have come both the Fathers and the Sisters of Notre Dame de Sion.

Present-Day Work

Today, too, the Jesuit interest in the Jews is manifest. A recent London Jesuit was so prominent for his work among them that he was known as "Rabbi" Day. Jesuits were among the chief defenders of Jews in Nazi-occupied countries. The glowing tribute in the September 24, 1949, issue of *America* to a Hungarian Jesuit is a case in point. Rosalie Marie Levy, prominent Jewish convert in the East, has put in book form some of the spiritual doctrine of her Jesuit director. And if you page through past issues of the *A.P.I.* (Archconfraternity of Prayer for Israel) *Bulletin*, the standard periodical of the apostolate to the Jews, you will note many an article subscribed by an "S. J." and many a Jesuit listed among the magazine's deceased friends.

But perhaps tradition in the matter leaves one cold. Are there other indications that the Jews are a real Jesuit apostolate? There are, definitely. Where do most of the world's Jews live today? Five years ago, Alexander Ginsberg of the New York Bar computed that 5,300,000 Jews, about 48.2% of the world total, then lived in the United States. Today that figure is certainly 50%. A parallel question: where is the largest segment of the world's Jesuits located? Answer: in the United States. Again, as to American Jews, where within our nation do they chiefly live? You know the reply: in the same places that American Jesuits live, namely, in our large cities. Again, Jews are deeply interested in higher education and are indefatigable in their pursuit of scholarship. Exactly the same can be said of us. Those Jesuits active in social

efforts know too, the large number of Jews who are economists, sociologists, labor union leaders. Surely all this is convincing evidence that the Jewish apostolate is all about us Jesuits, if only we are aware of it.

Work Neglected

There is one more reason why the Jews demand our attention. It has always been a Jesuit boast that we are quick to take up the most neglected works, to go where the need is greatest. Certainly the Jews of America are a neglected vineyard. There are exactly four Catholic enterprises in our country today working for Jewish conversions, while for the 50% of the world's Jews outside the U. S. A. there are at least fifty such Catholic centers.

Compare the American Catholic effort with that of our Protestant friends, who already 20 years ago had 67 mission stations among the Jews and published five different magazines in connection with this apostolate. There cannot be the slightest doubt that American Catholics have, up to now, almost wholly neglected Jewish conversion work. If we are true to our Jesuit sense, that fact itself ought to give us a certain interest in the work.

Perhaps at this point the reader expects me to propose some new scheme—say, the setting up of a center for Jewish convert work in each of the provinces. Nothing of the kind. Granted that such enterprises might be desirable, this would not be the place to propose them. When I say the conversion of the Jews is, in no small part, a Jesuit apostolate, I am referring to the opportunities we have right now, in our high schools and colleges and universities, in our Sodalities, in our retreats, in our parishes, in our labor schools—in a word, in our ordinary contacts.

Direct and Indirect Work

In some of these areas, e. g., in our colleges and universities and labor schools, in our personal contacts—

our influence on Jews will be direct and immediate. In all of them, however, it will be, even if indirect, yet far-reaching, because the graduates of our schools, the members of our parishes and Sodalities, the people who make our retreats—almost to a man, *they* will be in direct and daily contact with Jews, and whether they will be an obstacle or an aid to Jews in their hunger for Christianity will depend to a great extent on how we have influenced them in this matter.

The Jews then are ready for conversion, and we Jesuits can do much, even in our ordinary daily work, to bring them to the true Messiah. But why bring all this up in a magazine on social issues? For a very good reason, which is this: the chief tool needed to reap this harvest of conversions is a social one. To be more specific, the first great step in converting Jews must be the expurgation from ourselves and all whom we influence of every vestige of anti-Semitism,² and the substitution in its place, both in ourselves, and in those under our guidance, of true Christian friendliness and charity to the Jews. Of course, in any social order, anti-Semitism is a festering social sore, quite apart from its relation to conversion of the Jews. But it will be more effective here to consider only its effect on conversion. That effect we can state in one word: it is catastrophic.

² A whole article might very profitably be devoted to an exposition of just what anti-Semitism means, and what its manifestations are. By and large, it is, like anti-Negro prejudice, simply rash judgment against a certain group or person, and involves one or both of the following faults (both of which are intellectually indefensible):

- a. An adverse judgment based on facts about which one is not really certain.
- b. The fallacy that what is true of one or some is true of all.

Instrument of Grace

It needs no long reflection to drive this point home. After all, it is a great law of grace that friendship is the door to conversion. Faith comes to men through other men, and the following up of that first external grace largely depends on the kind of instrument through which it comes. If a Jew's Catholic acquaintances (or even, which God forbid, his priest-acquaintances) shun him, consider him undesirable, bar him from their schools and fraternities and neighborhoods and clubs and friendships, it is sheer folly to think they will be occasions of grace for him. In the story of his life, Mike Gold tells how his first introduction to the name of Christ was the epithet "Christ-killer", hurled at him and his boyhood chums by Irish Catholics armed with stones. Not, on the whole, an introduction calculated to lead him to Christ.

It was not by chance that Rabbi Zolli of Rome became a Catholic, that one tenth of Italian Jews were converted within two years. Not only was anti-Semitism, even in its mild forms, almost unknown among Italians, but the friendship and charity of people and priests, and above all of recent popes, was almost overwhelming. When the Nazis drew up their racist doctrine, Pius XI simply inserted a "non" in each of them, and sent them out as the true Catholic doctrine. And when Mussolini discharged the Jewish professors from Italian universities, it was the Pope who hired some of them for research at the Vatican. The sequel is proof enough of the truth that friendship and charity are the door to conversion.

Word of Converts

But the best spokesmen in this matter are Jewish converts themselves. They are not slow to condemn the disbelief and the faults of some of their fellow Jews, yet they are at one

in their strong denunciations of anti-Semitism and its effect on conversions to the Church. Father John M. Oesterreicher writes that "... sermons which, lacking clarity and indulging in sweeping statements, speak of *the* Jews as *the* enemies of Christ, refer to Judas as a Jew but never to St. Peter, or warn against the dangers of Hollywood as a 'Jewish conspiracy,' block the way of grace..." And he adds significantly, "... all that has been said of sermons can be said of the religious instruction in our schools." John Friedman speaks of "... that vast dark cloud of Gentile anti-Semitism, hate, persecution and diabolic malice."

Paula Ceilon in the August, 1947, issue of *Integrity* (the whole issue is devoted to "The Jews"), speaking of her own quest for a job, says, "Except for the Negro, no one has been as cruelly discriminated against in job situations as the Jew..." Even after her conversion she complains that she was treated not as an individual but as a freak, "Except for a handful of people, I have never been treated as anything but a Jewish Catholic. I would like to be treated as myself... But people do not really look at you when you are Jewish."

Opportunity for All

And Rachel Maria, in the story of her conversion, dares to describe anti-Semitism as "that two-fold murderer of souls, since it kills alike those who are wounded and those who wound." It is not without some basis of truth that Israel Zangwill, Jewish author, once wrote, "Had Christians handled us with Christliness, there would not have been a single Jew in Europe."

Is not all this adequate proof of the

key place Christian friendship and utter abhorrence of any shadow of anti-Semitism occupies in the project of Jewish conversion, a conversion now possible as never before? How to transfer our love of the Jews to all whom we influence is something I shall not detail here; suffice it to say that if one has real charity and understanding of this much-despised people, love and understanding of them will show itself in the way he teaches English literature, history or religion (all of which at times have references to the Jews), preaches sermons, directs a Sodality, gives retreats. His effect on right social thinking, and on Jewish conversions, will in the long run be not slight. For every one of us has dozens, perhaps hundreds of times in his life, either helped or hindered Christliness to the Jew, and ultimately, Jewish conversions.

Truly, large-scale conversions among the Jews are possible today as never before. The barriers of the centuries are falling one by one. Perhaps even, in the viewpoint of more than one Jewish convert well fitted to judge, the day of the general return of Israel to the faith may be at hand. In the conversion of Jews today we Jesuits, by our traditions, and yet more by our special contacts, have no small part to play. Our first great weapon if we play well our part in this battle for souls is real Christliness, and total rejection of anti-Semitism. The abolition of anti-Semitism is then, not merely a social desideratum. It is the key to the conversion of Jews, a key we Jesuits are in favored position to use.

Mr. Callewaert, a Belgian Jesuit philosopher, was an active Jocist before entering the Society. His article salutes the movement's silver jubilee.

YOUNG CHRISTIAN WORKERS

JOC Celebrates 25 Years

Joseph Callewaert, S.J.*

St. Albert, Louvain

IN 1924 THE YCW began its official existence, for it was then that it received its official mandate as an organ of Catholic Action from the Belgian episcopacy. To describe its origin, however, we must go back further in time.

History of Movement

Among the events which led to the institution of the YCW, we must note the great misery of the working class during the 19th century, and in the beginning of the 20th. Alongside of this we have the ardent desire of leaders in the Church to reconquer, to rechristianize the workers' world.

Among these leaders is Canon Cardijn, the founder of the YCW. He had felt the misery, the moral and spiritual wretchedness of the working-class youth. He has frequently related how he himself, son of a working-class family, obtained permission from his father to carry on his studies to go to high school in order to learn Latin and to be able, one day, to become a priest.

When he returned to his home at Hal, his old friends, now young workers, would have nothing to do with him. A barrier had sprung up

between the future priest and the workers. The Church and the working class occupied opposing camps; whoever passed from one camp to the other was looked upon as a traitor. The young Cardijn experienced a profound sadness. That he should be considered a "traitor" to the working class! He resolved to devote his life to destroying this barrier; as a priest he would serve and save this group. Some years later at the death-bed of his father, this unshakeable determination was sealed by a vow.

Interrupted by War

Soon after his ordination to the priesthood, he was appointed as curate in a working-class parish in Brussels, and here he began his experiment by gathering round him a group of young workers and working girls. However, all activity was abruptly stopped by the events of August, 1914, the occupation of Brussels by the Germans and the departure to the front of his best co-workers.

Cardijn found himself accused by the Germans of collaboration with the Allies, was arrested and thrown into prison. This proved to be a blessing in disguise for the YCW. The long period of seclusion in his prison cell gave Canon Cardijn the chance to think out—with the aid of his past

*Translated by Vincent T. O'Keefe, S.J.,
Louvain.

experiences—the whole problem facing young workers. When he was released from prison at the Armistice, the main lines of the “Manual of the YCW” were set. In 1919 he became director of social works in Brussels, and thus his field for experiment was enlarged.

As secretary he had the cooperation of Fernand Tonnet (who was to die in the concentration camp at Dachau on February 2, 1945), and together they founded the “Jeunesse syndicaliste.” In December of 1924 this group was officially recognized by the Church. The name was changed and it became the Young Christian Workers.

Basis of Movement

The YCW is thoroughly imbued with a sense of *realism*. The first work to be done consists in making inquiries which will lead to a knowledge of the actual condition of the young workers. Meetings are held among small groups of four or five, where the most elementary questions are put forth and answered:—What time do you get up? When do you go to work? When does work start? How do you go to your job? Whom do you meet on the way? What do you talk about? What is your particular job? Have you any companions at work? What's their attitude? What are the sanitary and moral conditions like? How much money do you make? Where do you eat your meals? How do you spend your evenings? Do you go to Mass on Sundays?

In this way an attempt is made to draw up a complete picture of the worker's life. The immense distress of thousands of these young people soon becomes all too clear.

The YCW is likewise thoroughly *idealistic*. All the young workers are called to a divine destiny. They are not machines, not animals, not slaves. They are the sons, the co-workers of God. This is their unique, their true destiny, the end-all and be-all of their

existence and their work, the origin of their rights and duties.

Combined Destiny

This destiny is not two-fold, one eternal and the other temporal, with no bond between them or without any mutual influence. It is an eternal destiny incarnate in time, begun in time, developing in time, working toward its fulfilment in time, in this earthly life in all its aspects, applications and realizations. Just as religion is not separated from morality, so neither is man's eternal destiny separated from his temporal destiny. “Et Verbum caro factum est et habitavit in nobis.” As the Word was made flesh and dwelt among us, so the eternal destiny of each man is incarnate in his temporal life, is developed and built up there.

When we perceive the enormous gap between the actual, concrete situation of the young workers and the ideal to which they are called, we are compelled to admit that a vast movement is needed which will help this group to work out their destiny in an atmosphere free of this distress. Face to face with the problems besetting them, we see that the religious and moral, social and family formation of the young workers is impossible without an organization grouping them from the time they leave school until they enter adult associations.

This organization must be able to combat the isolation and abandonment of the young worker, help him to choose a trade which will prepare him for his new life as a worker, watch over him at work, on the way to work. In other words, it must be an organization which will assume all the social services necessary for the education, safe-guarding and defense of the young workers. That is the purpose of the YCW which groups wage-earning young men and girls from the ages of 16 to 25.

His Holiness Pope Pius XII in a

letter written in his own hand to Canon Carijn had this to say:

... What is needed is the active presence in factories and work-places of pioneers who are fully conscious of their double vocation—as Christians and as workers—and who are bent on assuming their responsibilities to the full, knowing neither peace nor rest until they have transformed the environment of their lives to the demands of the Gospel... In God's plan the YCW came at the right moment to help solve a problem which is not peculiar to any country or continent. In our time the Christian conscience is faced with the condition of a great number of workers whose most precious possessions, faith in God, supernatural life and the salvation of souls, are in grave danger. The ideal that inspired you (Canon Cardijn) from the outset was, beginning with the young, to bring them—or to bring them back—to Christ and the Church...

What YCW Does

The YCW is meant to be the *school of the young workers*. It is evident that the years of youth are of the utmost importance for physical, intellectual and moral formation. No one has ever dared claim that this formation ends at the age of 14, and yet, it is a fact that the working class youth is abandoned to itself at this age.

The YCW intends to continue the work begun by the school, and by its meetings, publications and entire program to insure the education of young workers. It strives to inculcate the function of work, of the family, of the state and of religion. A philosophy of working life is what it aims at. As a result of the methods used, it fosters in the members habits of life in conformity with the moral discipline of the Gospel. A constant appeal is made to generosity and to sacrifice.

Secondly, the YCW intends to be a *social service*. Whenever a need or necessity crops up among the workers, it sets up a social service to take care of it. Such a service is created for every period and aspect of the lives of the workers. Since the environment of

work exerts such a decisive influence on the other aspects of their lives, special attention is given to the professional life of the workers. Not only a religious formation, but a professional one as well, is aimed at, for it is in professional life that the dignity of a child of God must be given a solid basis. The work is to be that of a son of God and not of a slave.

Numerous, indeed, are the social services of the YCW. There is a service for soldiers, another for the unemployed, the sick, another for savings and leisure, for the determination of professional ability, job finding, etc.

Lastly, the YCW intends to be the *representative body* for the young workers. This means influencing private and public authorities and all-important public opinion. It has powerful means at its disposal to accomplish this purpose. Among these we may note its press, its manifestoes and petitions, its congresses. By the very fact of its existence, it furnishes a living *temoignage*, witness, which influences society.

So it is that the YCW can obtain higher wages, a better inspection of the work, government subsidies for its camps, better hours on the railways, better working conditions, reductions in travel expenses, etc.

Within the Church the YCW, commissioned by the hierarchy, is truly the official organization of the young workers which speaks and acts in their name.

YCW Aims

First of all the YCW aims at *ordering the life* of the worker. In the plan of divine Providence, it is the whole working life which has a divine and apostolic function. The worker and his family, the working class are the co-workers of God, of Christ and of the Church in the work of creation and redemption. The worker's whole life—everywhere and always—is to show its apostolic stamp. Without

work there is no host, no wine, no altar, no Mass.

Work is a prayer, a sacrifice, a prolonged Mass, a vocation, an apostolate. The worker is a missionary, a catechist through and in his work. We are not to look upon work as a punishment, an enslavement, but as a collaboration with the Creator and the Redeemer. The worker at his job is the minister, the immediate and intimate collaborator with God.

What a new conception of work! What a transformation of the most humble and painful worker's life!

The family life of even the lowliest workers is to be conceived as an apostolic life to give to the Church and the Nation, the priests, missionaries and apostles so badly needed; to multiply the number of the elect, to assist in the expansion of the Church. This is the ideal of every worker's family.

Changes Milieu

The YCW aims at *ordering the environment of work*. Pius XI in "Quadragesimo Anno" remarks: "Inert material issues from the workshop ennobled, while men come out corrupted and degraded." And a few lines before this: "It is frightening to think of the great dangers that threaten the morality of workers, especially the youngest of them, and the modesty of women and girls, in the modern workshops; to think of the obstacles often imposed by the present economic regime and especially by deplorable housing conditions, to the unity and intimacy of family life."

The worker's environment—family, professional and social—corrupted by the doctrines and practices of the present regime, in its turn corrupts all those who work and live in it. It is good to have created artificial environments—schools, centers, clubs—and to have tried to influence workers through them. But so long as the educational action stops at these artificial environ-

ments, the working class will not have been saved.

It must be helped in its daily, habitual environment, in its *own* environment. The workers must be taught to understand their environment, and so to aid in its transformation, to conquer it, order it, render it conformable to the plan of Providence. This can only be accomplished from within, by those who live and work there, and who, after the fashion of an indigenous clergy, carry on a missionary activity from within. All action from the outside will fail unless it supports and feeds that which is from within.

The environment of work must acquire a new educative, productive and sanctifying value.

The family, the workshop, the office, the factory, the worker's quarters, the trains, the buses must become means of sanctification, virtue, honor and high moral qualities. The table, the home, the work-bench are to become the altar upon which the workers offer the sacrifice of their toil by uniting themselves to the Eucharistic sacrifice of Christ the Worker.

YCW Methods

The YCW works to win over the immense masses of young workers whose conditions of life are in contradiction with their eternal and temporal destiny, but who still must attain this destiny. The solution of this problem gives us the key to the YCW movement, its activity and organization. In order to bring about this conquest of the working world, leaders must be formed. These are the "Militants" who make up the general staff, the local nucleus in the parishes, the nucleus in this factory, in this section of the city, on this street, etc.

Then there is a regional nucleus uniting all the leaders of each region, and finally, at the top, a national nucleus of militant leaders—and all of them *lay* leaders from first to last.

All these nuclei form the center, the heart of the YCW. The parochial, regional, national YCW will be as good as its leaders—all depends on them.

The small nucleus of militants with which a section is started, is formed by setting up a group in a certain locality. By means of introductory propaganda, visits to the young workers in their homes, etc., contact will be established with the regional center and through that with the national center. These leaders accept before God and the YCW the responsibility of assisting the young workers to attain the destiny planned for them by God. The point never to be lost sight of is the conquest of the environment of work.

There would be no leaders without priests who give the movement its doctrinal form, plus the sacramental life of grace. The priest helps to round up militants, trains them, forms them, arms them for their work. He builds up their faith in their conquest, teaches them to be ready to make all kinds of sacrifices, even that of their life, for this cause of Christ. He communicates to them not only the spirit of conquest but also the technique of conquest. To this end he places his heart and his head, and all the sacerdotal means he has, at the service of the militants and the members who together form a fighting body of the Church militant.

The different efforts must conform to a common discipline. The YCW is a vast *organization* whose members are inscribed in parochial sections and pay an annual subscription. Thanks to the latter and to the sale of its publications, the Belgian YCW has young propagandists and employees who are paid by the movement.

Members are summoned to monthly parish meetings; the militants meet weekly in study circles. Then, too, the latter are called once a month by the

Federation to be given directions, or it may be to make a retreat and assist at periods of study which last for a week. From time to time there is an assembly of all the members of a region or a country. In September of this year there will be an international congress at Brussels.

YCW in the U. S.

The international days at Montreal gave wings to the movement in the U. S. During these meetings the American YCW directors came into contact with the militants of all countries. The English directors were especially helpful and placed themselves at the service of their American companions. After the days at Montreal, they toured the principal cities in the U. S. in order to help in the setting up of local sections.

It was in 1947 that the first national week of studies and first national assembly were held. The national has been established at Chicago.¹ During this time the different sections from all over the country were gradually being grouped into federal sections. A systematic activity was carried on by the directors who visited the cities where groups had been set up and worked on the coordinating of activities and the development of enterprises.

At Easter in 1948 the first study week for chaplains took place with representatives from 11 dioceses participating. In August of the same year the National Council met in Brooklyn which set on foot a vast program of activities for the year 1948-49.

During the last few months the work has been going on at an intense pace. The purpose in mind was to set up a solid framework which would permit a wide development. The YCW is solidly established in Chicago, Brooklyn, and New York and its

¹ National President, Y. C. W., 3 East Chicago Avenue, Chicago 11, Illinois.

influence has been extended to Indiana, Ohio, Michigan, Pennsylvania, Minnesota, California, Missouri. . . . The bulk of the activity is directed toward the formation in the regional Federation of Chicago of a center to serve as a model for other Federations which are being formed. The YCW publications directed toward this end have helped greatly, such as "How To Start," and the bulletin, "Impact." The chaplains' bulletin which was originally directed toward the whole field of Catholic Action has become more and more limited to the apostolate among the workers.

A great future is opened up before the YCW in America. It is for the YCW to eliminate from the life of the young worker all those things which keep him from participating in the life of Christ. To help the young worker to lead a life that is truly human and truly Christian is the aim of the YCW.

To give a full account of the activities of the YCW in Belgium and in the other countries of the world is beyond the limits of this article. The reader will find a full account in the recently published booklet of Canon Cardijn, "*L'Eglise face au probleme de la jeunesse travailleuse*." (N. B. an English translation of this work is being prepared.)

Here we can give only the broad outlines of the action of today's YCW. After 25 years of activity in Belgium, the YCW has achieved some results. About half of the 9 millions who people Belgium belong to the working class. In the 14-25 year age group there are about 700,000 young workers and working girls. Of this group 90,000 belong to the YCW.² The number of the militants is put at 18,000, but this number is constantly changing.³

² The greatest part of its membership is in strongly Catholic Flanders.

The YCW is slowly but surely winning over the working class and has transformed numerous parts of the country so that the young workers are able to realize God's plan for them. Every one of man's essential activities is treated—practical problems such as the professional orientation of the workers, military service, savings for those contemplating marriage, treatments for and means to prevent sickness characteristic of the different professions, etc. But the special emphasis is on religious and moral problems.

In its search for the true freedom of the working class, the Belgian Jocist movement has penetrated the significance of the Incarnation, the holiness of marriage, the Christian dignity of work, the doctrine of the Mystical Body, and the place and role of the laity in the Church's mission, *levain du monde*, the leaven of the world.

Movement Worldwide

After its origin in Belgium, the YCW spread rapidly. In 1927 France set up a similar movement; Holland, Portugal, Luxemburg, Switzerland, and Spain followed. England has a flourishing group, as does French Canada. The Episcopate of South America is a strong supporter of the movement.⁴

In this great movement there is a great hope for the Church. As the

³ It is interesting to note that in spite of a certain consistent level reached in the total numbers—in 1937 there were 85,000 members—the number of militants has greatly increased from 7,000 in 1937 to 18,000 in 1949.

⁴ The YCW is organized on a national scale in the following countries: Algeria, Argentina, Australia, Austria, Belgium, Brazil, Canada, Ceylon, Chile, Costa Rica, Cuba, Ecuador, England, France, French Equatorial Africa, French West Africa, Germany, Holland, Ireland, Italy, Lebanon, Luxemburg, Malta, Martinique, Morocco, Nicaragua, Portugal, Scotland, Switzerland, Tunis, United States of America, Uruguay.

founder of the YCW says in his, *L'Eglise face au probleme de la jeunesse travailleuse*:

Through the progressive expansion of the international YCW its directors have realized to an ever increasing extent the urgency, the acuity, and the breadth and scope of the problem of the young worker throughout the world . . . The international YCW has taken this problem upon itself, determined to find its solution no matter what the cost. Today from every part of the globe, priests and laymen turn to the YCW for the real answer to the difficulties of all kinds which they encounter . . . More than ever before, the YCW means to be the response fitted to the needs and appeals of the mass of workers; it desires to bring them all at long last to the true gate to salvation. Tomorrow, the young workers will be just what the Church has made of them. The hour of the working class is the Church's own hour in the world.

No conclusion would be more fitting than the splendid message of Pope Pius XI to Canon Cardijn for the entire YCW:

"The YCW in the coming memorable Congress will show to the world how much more it has done and wherein lies its true greatness. This is its deep Christian training, the apostolic and conquering enthusiasm that it instills in its members. These young heralds of the good cause are like the leaven in the mass, fearlessly confessing their faith in the face of those who have lost it, of those who despise it, of those who fight against it. We are too appreciative of the merits of these young workers, boys and girls, who care nothing for the mockery and gibes they encounter and who pursue with perseverance their work of conquest, not to accord them here the praise that they have earned. May they continue, and may their enthusiasm never wane . . ."

Science and the Idea of Man

Yet there is one striking difference between some Catholic sociologists and most non-Catholic sociologists: the former possess a "scientific attitude" which but few non-Catholics possess. For most Catholic sociologists admit that their approach to sociology is "colored by a philosophy." This admission is a clue for the reader, and it offers an insight which he may not otherwise have as he studies the works of particular sociologists. Further, such an admission is a declaration of simple fact: that all the sciences of the human world must begin with a conception of man.

The philosophical basis of sociology is an essential part of its methodology; therefore the sociologist of the future may profit from the Catholic by admitting that he too has a philosophical viewpoint, which had better be stated lest he be numbered among the pseudo-scientists--the propaganda agents par excellence.

Melvin J. Williams
Catholic Social Thought

A few enthusiasts, working through individuals and communities with modern sales techniques, quickly and effectively develop a moral climate for social and economic progress.

KENTUCKY COMES TO LIFE

Comment on the Committee for Kentucky

William H. Nichols, S.J.

West Baden College

WOULD YOU RECOGNIZE the skeletons in *your* family closet?

A few energetic Kentuckians dragged theirs out in 1943.

They uncovered a phenomenal number of shocking social and economic problems. Their president, Harry Schacter, determined to get rid of these skeletons of Kentucky's pioneer past.

During its short six-year life span, this Committee for Kentucky* shot new life and enthusiasm into every important Kentucky community and practically all the key organizations of Kentuckians. Kentucky decided to clean Kentucky up.

Can Be Duplicated

Most Jesuits are not Harry Schacters. Uncovering social skeletons is not their business. But Schacter's approach can be the Society's approach. Schacter saw the Kentuckians' problems. He made the Kentuckians see their own problems. He prescribed a remedy.

Jesuits meet problems like Schacter's. In the classroom, on the street, in the confessional, at the typewriter, a Jesuit

can instill a civic conscience in the people he contacts. By his approach to social questions, he can help them solve the problems of their community.

Each individual can help solve both local and general problems. He does this by becoming aware of them, first, then by doing something about them at the level of the problem. The Committee for Kentucky's chairman is not unique in using this method. Popes Leo XIII and Pius XI. and social theorist Fr. Heinrich Pesch, S.J., all advocated this aspect of social philosophy. They call this the principle of subsidiarity in Christian solidarism.

Individual and Social

Solidarism means two things: every man is an independent *individual*; every man is a dependent *social* being. Subsidiarity says that society exists for the individual, not vice versa. Therefore, the higher society exists for the assistance of the lower. It should never supplant the lower society or the individual when the latter is capable of performing its function or can be made capable.

These principles of solidarism and subsidiarity, the basis of the Committee for Kentucky movement and the popes' social encyclicals, give the social-

*Harry W. Schacter tells the story graphically in his *Kentucky on the March*, New York, Harper and Brothers, 1949, xvi, 201 pp. \$3.00.

mind ed Jesuit a practical guide in nourishing a civic consciousness.

Dry Rot

Kentucky was neglected, a backwoods whelp of a state, alone under gathering storm clouds, when she brought forth the Committee for Kentucky.

Fifty years ago Kentucky was first in the South in industrial pay rolls. Its educational system ranked high. It was a famous cultural and world-trade center. Earlier in the nineteenth century it had already boasted one of the best medical schools in the nation. An enviable list of firsts testifies to Kentucky's genius in meeting problems of health, education, and public welfare throughout the last century.

But by the early 1940's Kentucky had come upon sorry days. Her *per capita* income was 59 per cent of the U. S. average in 1943. The average cash farm income per farm family was \$12 a week in 1940 (70 per cent of Kentuckians live in the country!)—and it was mainly the rich Bluegrass section which jacked the average up to that figure!

Suffered from Emigration

One person in every four born in Kentucky—and often the most promising one—had left the state in search of opportunity elsewhere.

Only two-thirds of her school-age children were receiving an elementary-school education. Martin County registered a 44 per cent illiteracy rating. One-fourth of the 17,000 teachers earned less than \$12 a week in 1943 on a 52-week basis. Of 114,000 children who started in elementary school in 1932, some 100,000 never reached high-school graduation!

Kentucky social standards in general had been crumbling for fifty years. In 1943, the health, public welfare, politics, manufacturing, housing, and education of Kentucky showed sure signs of this same dry rot of neglect and unconcern.

Vision of Glory

So much for the backwoods. In 1943, storm clouds were gathering overhead, too.

The 1943 elections voted in a Republican governor and a Democratic legislature. Kentucky was still suffering from the effects of a bitter feud which had been waged from 1927 to 1931 under a similar regime. Louisville department-store president Harry Schacter got an idea.

He had just been elected president of the Kentucky Merchants Association, whose 3,800 members were strategically located in practically every community in the state. At his suggestion, all the merchants served notice to every member of the legislature and to every administrative officer of the state that petty partisan politics should be out for the duration, plus.

Did One Job

Late in November, 1943, they invited 30 of the most important groups in the state to follow their lead. The response was immediate; the leaders convened. As the meeting was about to adjourn, a Farm Bureau Federation representative suggested that if these groups could work together successfully for a single worth-while purpose, why couldn't they do the same for other equally worth-while ones? Their combined strength would be so great they could accomplish almost any objective for Kentucky!

Someone else suggested the name, "Committee for Kentucky." Everyone caught sight of a vision of new glory for Kentucky. Enthusiasm swept them all along in its wake.

So the storm clouds were averted and a committee mushroomed into existence to investigate what land-scaping needed to be done to clear away the weeds of 50 years' neglect.

What to Do?

For a while the committee was stumped to decide on a program. Mark

Ethridge, publisher of the Louisville *Courier Journal* and *Times*, prophesied to Schacter, "If the Committee for Kentucky can develop the moral climate in which Kentucky can make progress, it will have made a real contribution to our times."

This became their ambition — to breathe the spirit of social reform into the hearts of Kentuckians.

They were starting with the support of 20 state-wide groups in 1944; by 1948, 88 (including 14 Negro) organizations with more than 450,000 members would be instilling this desire for progress into their fellow-Kentuckians. If the leaders of these agricultural, business, educational, labor, service and professional groups forming the committee (with Schacter as president, helped by a board of directors) could only create this moral atmosphere, reforms would occur spontaneously.

They resolved on an ambitious five-point plan.

1—Get the Facts

As a basis for his campaign to develop this moral climate, Schacter told his men to "get the facts." An expert in each of the major problem fields (often professors from the University of Kentucky or the University of Louisville) was asked to prepare a report to the people analyzing the situation within his field.

These reports were published in a series of 14 very readable booklets bristling with colored diagrams and incisively marshaled facts.

2—Make the Facts Known

Their next problem was to get the colored booklets into everyone's hands. The colored diagrams they had to drive into their heads. They had to stir up in everyone's heart the spirit of progress. The member-organizations of the committee agreed to help distribute these reports. Schacter relied on all the modern sales techniques to sell the truth to his fellow-citizens. His department-store publicity and dis-

play directors offered him their expert advice and gave a professional touch to all the committee's publicity.

Against the obstacles of indifference and apathy Schacter resolved to appeal initially to the Kentuckians' pride in their home state with a set of 23 shockers. A lazy generality like, "The health of Kentucky has deteriorated badly," evoked no response; but, "Kentucky is forty-sixth among the 48 states in death from tuberculosis," stunned the people. "The schools should be better cared for," sounded dead; "Two thirds of Kentucky public schools have unsafe drinking water for the children," hit home. "Wake up, Kentucky!" became the committee slogan.

Papers Cooperate

The Kentucky Press Association jumped on the bandwagon: editors of the state's 187 newspapers promised to give full coverage to the committee's reports; 117 published a weekly column written by Ewing Galloway—of photograph-service fame. Louisville's WHAS sponsored a weekly dramatized program, paid the script-writer and the actors, and sent transcriptions to 17 of the other 18 stations in the state.

A Negro won first prize in the college division of the essay contest which the committee sponsored in every school in the state on the why and how of Kentucky's waking up. Many schools made the reports part of their political science or sociology curriculum; others formed discussion clubs on the committee's work.

Exhibits Shown

Half a million Kentuckians visited the committee exhibit at the Kentucky State Fair.

For a year and a half, committee Executive Director Maurice Bement, an accomplished speaker, toured all the important Kentucky communities by week stopovers. His goal was always to interest every active group of citizens to study each of the com-

mittee's reports and to direct their own influence towards understanding and solving the community problems within their own sphere of action.

3—Community Action

To establish firmly this atmosphere for social progress, Schacter determined to "stimulate communities to organize local effective action." The roots of a democracy, more than of any other kind of state, must sink deepest into the lifeblood of the home and the community. Her citizens cannot afford to abandon their affairs on the doorsteps of politicians. This is subsidiarity in action: to bring social work down to the most intimate spheres of activity wherever possible. Social justice and charity begins with the individual — then the family — then the community.

An experiment in the typical Kentucky town of Henderson is a good example of the popular reaction to the committee's encouragement. In February, 1946, committee representatives met with about 15 of Henderson's civic leaders and outlined their idea to them—the complete mobilization of every active organization of townspeople to study their local problems and to develop programs of action to solve them.

Civic Action Started

The civic leaders accepted the challenge eagerly. Two weeks later, 117 representatives of Henderson's active organizations voted enthusiastically to form a Committee for the City and County of Henderson. After a month of preparation, 3,000 (out of a population of 20,000) people turned out for the largest (by 350 per cent) town meeting in the history of Henderson. They overwhelmingly approved and launched their committee.

One of their first problems was the lack of proper sewage disposal, which the public health officer had for years tried in vain to remedy. He had been

alone. Now all the citizens became conscious of this health hazard and the health officer had the support of every organization in Henderson! Within a week the city fathers voted a bond issue for the sewers. Today they are a reality.

A long list of progressive programs issued from the committee; many others were realized as a result of the moral climate created by the committee. A Community Chest, recreational facilities, zoning ordinances, a dental clinic, and a community-wide forum on current world problems are among the achievements of a new Henderson.

Community Life Aided

These material advances were not the most important results of the committee's leadership. The people of Henderson began to find genuine pleasure in working with neighbors whom they had always imagined they disliked. The spirit of cooperation broke down encrusted clannishness and political antagonism. Each individual felt his inner urge to contribute to others' welfare given an outlet.

In Henderson the grass roots came to life and began to sprout. And, as they sprouted, democracy got a new-found strength.

Idea Spreads

The next step was to spread the Henderson idea to other communities. A 33-foot "Community Caravan" trailer was constructed to carry the program from one end of the state to the other. The committee divided Kentucky into nine areas, each area center being destined to preach democracy in its own district.

Schacter then saw that some permanent community organization must be established if Kentuckians were to maintain their progress. So his committee helped set up citizens' councils of civic leaders—their goal was a council in every community. To coor-

ordinate community programs in the whole state, to pool successful techniques, and to afford mutual inspiration, regional and state centers were formed.

4—Progress Costs

"The people must pay for their progress:" no sacrifice, no results; no results, no moral climate; no moral climate, no progress. The unprecedented joint meeting of the Senate and House of Representatives of Kentucky, called in January, 1946, to hear the story of the committee, bore fruits that no lobby could possibly have hoped to force out of any group of politicians.

The committee had proved to the state that they were non-partisan, that they had no axe to grind—only the truth to present. At this session the total annual budget for the government was increased 40 per cent; the common-school fund appropriations were increased by \$3,500,000—the biggest jump in Kentucky's history.

On a smaller scale—the Henderson Committee told their mayor they needed a child welfare worker and a zoning ordinance. The mayor interrupted, "That will add five cents per hundred to your tax bill." The committee replied, "We shall be glad to pay it."

Another sign of the people's willingness to pay for their future was the financial support they gave the Committee for Kentucky. The first five years cost \$200,000. Most of this came in small packages—from mountaineers and school teachers, small business men and member organizations of the committee. Schacter turned down two offers of the legislature totaling a quarter million, lest the committee should in any way be associated with a political party.

5—We Dare Not Fail

"We dare not fail." This last motto on the committee's banner meant cour-

age and perseverance in establishing this climate. They realized and they wanted the people to realize that failure would cripple the true democratic spirit they were fighting to foster.

The threat of communism and socialism becomes more real in the world in proportion as our country exemplifies the lack of reconciliation between political liberty and economic security. We must show that free men can enjoy security.

The history of our Christian civilization presents a struggle between a pulling apart and a pulling together. Since August, 1945, we must either pull together, or else!

So reasoned Schacter. Yet how go about this pulling together? "The job cannot be started on the international or even on the national level. It must start in the local community. That is where the Brotherhood of Man begins."

In Retrospect

The committee were well aware that they were not the only cause of this social progress. The war was partially responsible for the better spirit of cooperation and more efficient government. Still, the committee formed the vanguard of popular social reform.

Nine major divisions of the committee unanimously endorsed 38 planks for a People's Legislative Program before the 1947 elections. At the opening of the 1948 session, the committee's experts explained and defended these proposals before the combined House and Senate. Twenty-six of those 38 were enacted in one form or another during that session, without the cut-throat lobbying which would otherwise have accompanied the legislature's consideration of these measures.

It was significant of the committee's *esprit de corps* that the A. F. of L., the C. I. O., the U. M. W., and the Railway Brotherhoods, in other matters often at dagger points with one another, all approved the report and

program of action for the labor situation.

United Action Successful

Political leaders listened to the voices of their constituents. Farmers and labor leaders learned to appreciate each other's problems. Negroes and whites sat at the same table to talk over common interests.

In practically every category listed in those revealing booklets issued five or six years before, definite progress had been made. Those 23 shockers were less shocking now.

Correctly, therefore, the committee directors judged that by March, 1950, the development of the moral climate for progress would have been firmly enough established that the committee could be dissolved. Reports to the people published and brought up to date, community committees and councils well under way, and the people of Kentucky thoroughly aware of their problems and on the road toward solving them—on March 1 they disbanded.

The committee's work at an end, the Kentuckians' was just beginning.

So What?

Here is an expression of faith in democratic principles — an unwitting

confirmation of Christian solidarist doctrine. Fundamentally, democracy depends on a wide-awake local citizenry, aware of their problems and anxious to solve them on a local basis wherever possible.

The social-minded Jesuit is prompt to make his fellow-Americans conscious of their problems and to guide them toward a solution. His influence might well lead to a Committee for Cincinnati or for Detroit; for Portland or for New Orleans; or even for Indiana.

The Committee for Kentucky idea is applicable to every backward city and town, to every backward state—and there are 48 of them in the Union.

Summary

The non-political Committee for Kentucky, inspired by Harry Schacter, was formed in 1943 of some 20 state organizations to meet Kentucky's social, economic, and political problems. With the emphasis on community organization and popular action, these leaders firmly established a moral climate conducive to progress. The committee disbanded on March 1, 1950, leaving the progress itself mainly to permanent community councils.

Russia and the West

Russia, after the Communist Revolution, became the most developed branch of the Western technical revolution. . . . Russia has taken all her theories from the West and has simply put them into practices: she has reduced Man to zero, just as she learned to do from the West. . . . She has imitated the West as only a barbarian and a savage could do.

C. V. Gheorghiu
La Vingt-Cinquième Heure

Freedom of speech vs. right to organize has raised a problem in labor legislation which Father Drinan discusses.

EMPLOYERS' FREEDOM OF SPEECH UNDER TAFT-HARTLEY

Two Rights in Conflict

Robert F. Drinan, S.J.

Georgetown University

IN THE STRUGGLE to unionize the workingmen of America union leaders discovered on countless occasions that a properly timed anti-union campaign on the part of the employer can all but ruin the possibility of unionizing a particular industry.

This obstacle was overcome to a great extent by the enactment of the Wagner Act, section 8 (1) of which makes it an unfair labor practice for an employer to interfere with, restrain or coerce employees in the exercise of their rights of self organization and of collective bargaining through representatives of their own choosing.

The National Labor Relations Board interpreted this section to mean that the employer before a union election or at any other time is *not* prohibited from publicly expressing his views. No case ever decided by NLRB found an unfair labor practice in the mere expression of opinion apart from coercive circumstances. Many decisions, however, held that an expression of opinion, while not coercive in itself,

becomes so by reason of the circumstances under which it was made.

The framers of the Taft-Hartley Act felt that employers should be guaranteed freedom of speech. The Wagner Act was therefore amended by inserting 8 (c) of T-H which reads:

The expressing of any views, argument, or opinion or the dissemination thereof, whether in written, printed, graphic, or visual form, shall not constitute or be evidence of an unfair labor practice under any of the provisions of this Act, if such expression contains no threat of reprisal or force or promise of benefit.

What Did Congress Intend?

Congressional intent in this curiously worded amendment is not easy to discover. Senator Taft admitted in debate on the floor that there may well be circumstances from which NLRB could infer implications of threats of reprisal in an employer's speech. In the Taft-Donnell-Smith Bill which passed the Senate on June 29, 1949, an amendment was inserted by Senator Baldwin (D., Conn.), without objection from Senator Taft, to the effect

that NLRB could set aside a union election if an employer takes an undue part in a pre-election campaign. Was this amendment intended to change 8 (c) of T-H? Was this a suggestion to the Board that it is interpreting 8 (c) too rigidly?

The mysterious clause in 8 (c) "or be evidence of" has caused no end of difficulty. It is in fact questionable whether or not this provision can be demanded by Congress of an administrative body like NLRB which is not a court. As Mr. Paul M. Herzog, chairman of NLRB, said in the Senate hearing on the new labor bill on Feb. 2, 1949, the Board should not be put under "the extraordinary handicap of not being able to use statements that somebody made on Monday to prove the motive for a discharge on Tuesday."

Problem of Free Speech

But since this evidentiary rule will probably be dropped or at least modified in the next labor law, we will concentrate here on features of the "free-speech" amendment which are more likely to become a permanent part of labor-management relations. The "free-speech" clause is likely to remain in any compromise labor law which might be passed this session or next Congress. The AFL has indicated its willingness to allow such an insertion and the CIO, although opposed to NLRB's interpretation of 8 (c), would probably not block a labor law substantially in its favor which included a free-speech provision. The interpretation of this new feature of the law therefore will determine to what extent the balance of power between management and labor will be shifted.

When T-H was passed in 1947 the experts were not in agreement as to the possible future effects of 8 (c). Some commentators felt that the "free-speech" clause would not materially affect Board practice. After over two years of T-H it seems clear that 8 (c)

has changed NLRB's practice and that this change has weakened labor's right of collective bargaining.

Under the Wagner Act

But before we take up the actual NLRB decisions on 8 (c), a review of Board practice concerning employers' freedom of speech under the Wagner Act is needed. During the early years of its existence NLRB tended to rule that any expression by the employer derogatory to unions was *in se* an unfair labor practice. The reasoning behind this view was that the superior economic position of the employer weighted his words with significance and importance beyond their actual content.

In 1941 the Supreme Court clarified the situation by ruling in the famous *Virginia Electric* case that an employer need not be neutral in the face of a union election and that his right to speak his mind was guaranteed by the First Amendment. But the Court was careful to point out that pressure or coercion exerted vocally by the employer may no more be disregarded than pressure exerted in other ways.

NLRB developed from this decision the "totality of circumstances" test. That is, the Board considered the totality of the employer's conduct surrounding the speech in order to discover whether or not the utterance had a greater impact than was communicated by the literal words. The Board held, moreover, the "captive audience" theory, that is, if the employer forced his employees to listen to his views such practice was inherently coercive.

These two doctrines were predicated on the weight to be given to an employer's speech by reason of his superior economic and political strength. As the Supreme Court put it in a decision affirming NLRB's position:

slight suggestions as to the employer's choice between unions may have telling

effect among men who know the consequences of incurring the employer's strong displeasure.

In the Congressional hearings before T-H was enacted in 1947 management spokesmen alleged that NLRB had imposed a "gag-rule" on employers. It was not difficult for them to cite a string of cases in which an apparent hardship had been imposed on the employer; a more objective witness, however, could have discovered in the total pattern of 1945-46 NLRB decisions a commendable balance on this point.

NLRB Under T-H

The decisions of the Board during the two years of T-H's operation hold that the employer can say almost anything he chooses short of the actual threat of reprisal or promise of benefit proscribed by LMRA's "free speech" clause. The Board has overruled and abandoned the "captive audience" theory and has virtually placed the "totality of circumstances" test in mothballs.

In the *General Shoe* decision on April 16, 1948 the Board did use the latter test and by a vote of 3 to 2 invalidated the election which had gone against the union. But in this case there had been a systematic campaign on the part of management to undermine confidence in the union; the workers were told that "unions mean strikes" and that "unions make workers dissatisfied" and that "a vote of 'no' is a vote of confidence in the company." The Board found that all of the utterances of the employer were privileged under the Taft-Hartley Act but that, even though the conduct did not constitute an unfair labor practice, the election should be set aside.

In the *Babcox and Wilson* case the employer was allowed to force his workers to listen to a speech in which the clear insinuation was that unions always mean strikes. In the *Mallinckrodt Chemical Works* case the plant

manager had a personal pre-election interview with each employee and read to each of them a prepared statement derogatory to the union; the conduct was held privileged, a vehement dissent writing that the *General Shoe* case had been impliedly overruled.

In another decision the Board held that an employer's prophecy that loss of employment would follow from unionization is not coercive where there is no threat that the employer will use its economic power to make its prophecy come true. Workers would be sure to see that subtle distinction!

"Free Speech" and the Southern Drive

Many of the cases on this point arise in the South where the CIO is continuing its unionization drive against already sufficiently hostile elements. In one case the vice president of the company predicted to his workers that if the CIO came into his plant in Macon, Georgia, there would be a race riot, and such expression was held to be privileged under T-H. In another company the vice president was permitted to tell the employees that the union is not interested in the men but only in the dues the union would receive. Another employer called the union an "outlaw" and a "wildcat" with impunity, as did a certain plant manager who referred to a union representative as a "racketeer." The Board has also found that statements to the employees that "they would be sorry" for bringing the union into the plant are privileged.

This writer has personally inquired of the leaders of the CIO Southern drive what, in their estimation, is the greatest impediment to unionization of the South. After prefacing their statements with the general idea that it is academic if not impossible to tell what factor in the whole dynamic, complex pattern of Southern labor management relations has been the sharpest thorn in the CIO's side the leaders generally

select the "free speech" clause. The testimony of George Baldanzi, national director of CIO's Organizing Drive, before a House committee last March is vivid proof that Southern employers are abusing their privilege of "free speech" in order to intimidate or liquidate textile unions.

Before T-H, speech to be protected had to be an appeal to reason and not to fear. Senator Taft indicated in the 1949 hearings, contradicting his prior testimony, that 8 (c) of LMRA was intended only to spell out in the law what the courts have already said about employers' free speech in connection with union activities. It is questionable whether or not NLRB has abided by the judicial rules set forth in the various decisions of the Federal courts prior to 1947.

Present NLRB practice seems to be a far cry from the statement in a decision from a Circuit Court of Appeals in 1941:—"The employer has no more right to intrude himself into the employees' efforts to organize and select their representatives than an employee would have to intrude himself into the shareholders' meeting to interfere with the election of the company's directors."

When Two Rights Conflict

To suggest restrictions on free speech is not an easy row to hoe in these days when so many groups are acutely sensitive of their rights in this regard. Where constitutional rights are involved in both sides of a controversy, however, as they are in labor-management disputes, the right of free speech is not to be given preference.

As Mr. Justice Frankfurter pointed out in his concurring opinion in the New Jersey "sound truck" case on January 31, 1949, the phrase "the preferred position of freedom of speech" is not a constitutional doctrine. In labor-management relations the employer has the undisputed right by reason of the First Amendment to

speak his mind on any topic, unions included, in any manner short of libel and slander. On the other hand workers have the unquestioned constitutional right to organize and bargain collectively through their freely appointed representatives.

The right of free speech, however precious it be, should not be allowed to obliterate the equally precious constitutional right of collective bargaining. One cannot shout "Fire!" in a crowded theatre, as Mr. Justice Holmes taught us, and similarly one should not be allowed to castigate unions and their leaders before those who have a constitutional right to join these unions and profit by the activities of their leaders.

The problem is, of course, to try to determine when the exercise of the right of free speech becomes, by reason of the circumstances, implicit coercion. Two rights equally fundamental must be protected and vindicated. It appears that 8 (c) of LMRA has been interpreted to favor the right of free speech over the right of self organization. More careful wording is needed in the next Federal labor law in order to keep a more equitable balance between these rights.

The witnesses who approved of 8 (c) in the hearings on the labor bill last Spring did so because they feel that labor and management should both present their arguments and then let the workers choose for themselves. Such reasoning fails to take into account the undeniable fact that, although in some areas and companies labor and management can speak with the same authority, generally speaking the words of management are weighted with significance for the workers far beyond those of the union organizer.

Indeed, the underlying fallacy of the whole Taft-Hartley Act is its assumption that now labor and management are on the same plane and that therefore they must be treated as equals.

SERMONS ON THE SOCIAL ORDER

John P. Delaney, S.J.

XV

THE RIGHT TO PRIVATE PROPERTY — "The right to private property has been given to man by nature, or rather by the Creator Himself."

Connection with Preceding:

Man has the right to life.

He has, therefore, a right to acquire all things necessary for decent living . . . Not for a day or a year, but for all the days that God gives him on this earth.

God Himself has supplied in abundance the wealth from which man may and must draw all these things he needs.

God Himself has supplied man with the skill of head and hands necessary to produce the things necessary for decent living.

The Problem

The purpose of property, as the Pope tells us, is that created things may serve the purpose intended by God in ministering to all the needs of all men.

Now how can that be accomplished?

By common ownership of all property?

By private ownership?

Let us simplify the problem just to understand the principle.

Let us suppose 50 families on the earth with 5,000 acres of land put at their use by God for their living. How will they work the land?

1. They might conceivably own it in common, all work on it to-

gether, put the crops into a common warehouse and all draw from the common store what they need for existence. They might build community houses and give to each family the use of one house. They might possibly set up common ownership of everything with the ideal that everybody would have just as much of everything as his neighbor in food, clothing, furniture and all the other necessities of life.

2. Or they might divide the land equally, 100 acres to a family. Then each family would set to work independently to build a home, to plow the land, to supply all that is necessary for decent living. In such a case it is bound to happen that one man will have a better garden than another: one a more attractive house, finer furniture. There will be more scope for individual initiative and hence differences in the manner of living.

Which method of ownership is more practical, more in keeping with the dignity of the human being, his independence, his whole nature: common ownership of all property or private ownership?

1. *Common ownership* actually works out in small groups, for example, in religious orders. Among the early Christians in and around Jerusalem there was a modified form of common ownership of property.

"And the multitude of believers had but one heart and one soul; neither did anyone say that aught of the things which he possessed was his own; but all things were common unto them . . .

"For neither was there anyone needy among them. For as many as were owners of lands or houses, sold them and brought the price of things they sold.

"And laid it down before the feet of the apostles. And distribution was made to everyone according as he had need." (Acts, Chapter 4.)

How long this common ownership among early Christians lasted we do not know. In a short time at any rate, "the number of disciples increasing, there arose a murmuring of the Greeks against the Hebrews for their widows were neglected in the daily ministrations."

It certainly was not insisted on as a part of Catholicity. St. Paul continued to work as a sort of journeyman tent-maker, earning his living as he went from place to place, so that he might not be a burden on the congregation to which he preached.

We can, however, say this: Common ownership among small groups is a possibility where the individuals in the group willingly renounce any right they may have to private holdings and private earnings, where the individuals are motivated by the very highest religious ideals and deliberately choose an ideal of Christian poverty in imitation of Our Lord's poverty. Thus common ownership continues in religious orders, but notice that side by side with a vow of poverty goes a vow

of chastity—as an indication that the wise rulers of the Church do not think common ownership practical where families would be involved.

In general, is common ownership of all things possible? If all men were perfect, if no men were greedy or selfish or lazy, if every human being loved every other human being as he loves himself, if every one were sincerely interested in his neighbor's welfare, if every one were willing to work for his own good and his neighbor's good, then common ownership of property might be possible.

But in the present condition of things, private ownership of property is absolutely necessary if the material things of this earth are to serve the needs of all human beings in a just and satisfactory manner.

From practical experience, the only nation that has ever tried the experiment is Russia, and the effects of the experiment have been sad. Common ownership, and the total dependence of all people on the state and their brutal exploitation by the state. It has meant tyrannical dictatorship and enslavement of the people. A human being is not to be the slave of any state or any one man who calls himself the state, or any group of men who call themselves the state.

2. *Private Ownership*, then, of property is the natural, human way of seeing to it "that the goods which the Creator has destined for the human race may truly serve this purpose."

- a. It is more in keeping with man's dignity and independence. A man without property is a man without security. A man without security is necessarily a man who is dependent on his fellowmen for the very necessities of life. A man who knows that his food and his family's food depends on the good will of another man or on

the good will of a government cannot be really free politically or any other way. This complete dependence on others leads to a control, a slavery unworthy of human dignity.

- b. A man has a right to the fruits of his own labor; if one man is willing to work harder than another, he has a right to possess the fruits of his extra diligence.
- c. Man as a thinking, intelligent being, has the duty and the right to plan for the future. It means saving for old age, for periods of sickness, for education of children. This cannot be done unless a man has a right to what he earns, a right to call it his own, and to protect it as his own.
- d. Birds can build a new nest every year; beasts can find a new sleeping hole every night; but when a man builds a house, he builds it as something permanent, something of his own. He puts much of himself into the building of it and he has a right to own what he builds. When a man plows a field he puts something of himself into it and he has a right to possess what he has made fertile.
- e. Man has needs that last longer than a day — spiritual needs, intellectual needs, cultural needs, and he has a right to permanent ownership of things that will satisfy those needs day after day, week after week, year after year.

Hence, the Catholic Church has always defended the right of property, but

Defending private ownership

does not mean defending only the rights of a few very rich individuals;
does mean defending the right of every man to hold as his own what he gains

by honest toil;

does not mean defending all the abuses of capitalism, concentration and control of wealth and the means of production; unequal distribution of property, the wide gap between the extreme wealth of some few individuals and the extreme poverty of the many;

does mean defending the right of every human being to *gain access* to the means of a decent living, defending the right of all workmen to a living wage, insisting on the need of a radical reformation of our present system in order that more and more people may become in some way sharers in the ownership of wealth and productive property:

does not mean defending *every kind* of ownership and *every kind* of distribution;

does mean defending a just, equitable distribution of wealth.

The whole purpose of private ownership is summed up the Popes:

"The unanimous contention (of Leo XIII and those theologians who have taught under the guidance and direction of the Church) has always been that the right to private property has been given to man by nature or rather by the Creator Himself not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the good which the Creator has destined for the human race may truly serve this purpose."

"The division of goods which is affected by private ownership is ordained by nature itself and has for its purpose that created things may minister to man's needs in orderly and stable fashion.

"Catholic theologians have always held that the institution of private property is justified only by the fact that it is necessary if temporal goods are to fulfill their providential purpose of supplying the needs of mankind.

"In other words, in the natural order of things, the goods of this earth are for the use of all men, and to assure not only an orderly and peaceful use, but especially stability and security in this use, the right to private property is a "natural, inherent, congenital" right not of a few men, but of all men."

"It is a most sacred law of nature," says Leo XIII, "that a father should provide food and all necessities for those whom he has begotten; and similarly it is natural that he should wish that his children who carry on,

so to speak and continue his personality, should be by him provided with all that is needful to keep themselves from want and misery amid the uncertainties of this mortal life. Now, in no other way can a father effect all this except by the *ownership* of productive property which he may transmit to his children by inheritance."

The ownership of private property is thus the need and the right of every man and right order demands that private property be so distributed as to supply stability and security in the use of temporal goods to all men.

XVI

THE PAPAL PLAN—"Capital cannot do without Labor and Labor cannot do without Capital."

The Catholic Ideal of property is simply this: that as many people as possible should become owners of productive property. Ownership and control of property, in the hands of many, rather than in the hands of the few.

Leo XIII insisted on this 50 years ago when, speaking of a man's duty to keep his family from want and uncertainty, he said: "Now, in no other way can a father effect all this except by the ownership of productive property."

Pius XI made this one of the cardinal points of his program of social reconstruction. "We have already seen how conducive it is to the common good that wage earners of all kinds be enabled . . . to attain to the possession of a *certain moderate ownership*."

The American Bishops wrote in 1919: "The full possibilities of increased production will not be realized as long as the majority of workers remain mere wage earners. The majority must somehow become

owners, at least in part, of the instruments of production."

Pius XII as late as Christmas, 1942, insists on the need of a "social order which will make possible an assured, even if modest, private property for all classes of society."

That's the *ideal*. The general rule is that the human being should be a property owner:

To preserve a spirit of responsibility
to preserve a spirit of satisfaction
and achievement in work
to preserve a spirit of independence
to maintain a sense of security.

The *reality*, however, is very, very far from the ideal. It can be summed up this way.

1. The great mass of American people (and of people throughout the world, for that matter) have become proletarian, that is to say, people who have no property of their own and must depend for their living on the weekly or monthly wage.
2. We are still, the majority, almost satisfied with this proletarian

condition. This is bad. It means that men are losing a sense of their dignity, a sense of responsibility and a sense of independence. It is dangerous, also in a political way, for political independence cannot long exist without economic independence.

ence the Problem

Pius XI calls it the "redemption of the proletariat" which simply means a redistribution of property among the propertyless so that as many as possible may become owners.

"The immense number of propertyless wage-earners on the one hand and the super-abundant riches of the fortunate few on the other is an unanswerable argument that earthly goods are far from rightly distributed and equitably shared by the various classes of men."

and again:

"When on the one hand we see thousands of needy victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusements, we cannot fail to remark with sorrow . . . that justice is poorly observed."

It is not an easy problem to solve, but we should be looking for some sort of plan that will give to every human being the possibility of using his talents to gain the necessities of decent living; the possibility of sharing in some way in the ownership and control of the means of production.

Social security, old-age pensions, workmen's compensations plans, relief, dole, WPA, government projects, high taxation—all are efforts to meet the problem in some way or other. All are good in this sense: that they do aim to make the good things of our country available to all citizens;

but they all fail in this that they would turn a stop-gap emergency measure into a permanent institution. All these plans may succeed in giving the people all the material elements of decent living, but they may succeed in putting initiative, independence, a sense of responsibility and leave us a nation of well-fed slaves. Why? Because they leave out the element of *ownership*, so strongly stressed by the Popes.

The Catholic solution (roughly) is this:

1. Develop in our people a sense of the desire of ownership, a desire at least for their own homes, with a little bit of *productive* ground about it. Encourage in them the desire to produce things for themselves in the home rather than run to the store for every gadget. Encourage a development of their own personality in caring for the house, in the decoration of the house, etc.
2. Encourage, as far as we may, small business enterprises that still exist—the little neighborhood newspaper, the independent neighborhood grocer, butcher, tailor, laundry man, the small independent painter, paper-hanger, carpenter, and the like.
3. Encourage in our children especially a sense of craftsmanship, that is of doing a complete something with tools, so that even where men may necessarily be employed the greater part of their lives in belt-line production, making but a small fraction of an article, they may still know the human satisfaction of doing a complete piece of work.
4. Encourage wherever possible a return to small farms and to farming as a way of life.
5. Question, frequently, the too casually accepted statement that mass production is always necessarily more efficient and cheaper.

Get people in the mood to consider the tremendous costs of advertising, transportation and distribution that loom so high in mass production.

6. When huge enterprises, mass production, mechanized industry must continue, then base the relationships of workers and employers on the statement of Leo XIII — "Labor cannot do without Capital, and Capital cannot do without Labor."

Both are indispensable.

Each is impotent without the other. Fundamentally Capital and Labor join together on a partnership basis to produce something of value for the community. Each has a right to a

fair return for what it supplies to industry.

If industry is to be human, both Capital and Labor must share the responsibility of enterprise.

Our aim should be a gradual approach towards

- a sharing of responsibility
- a sharing of control
- a sharing of profits
- a sharing of ownership.

Only thus, it seems, in an industrial civilization can the great mass of workers obtain that ownership which is so necessary if work and industry are to be human, and if human beings are to work and live in a completely human way.

Religion and Culture

An ideology in the modern sense of the word is very different from a faith, although it is intended to fulfill the same sociological functions. It is the work of man, an instrument by which the conscious political will attempts to mould the social tradition to its purpose. But faith looks beyond the world of man and his works; it introduces man to a higher and more universal range of reality than the finite and temporal world to which the state and the economic order belong. And thereby it introduces into human life an element of spiritual freedom which may have a creative and transforming influence on man's social culture and historical destiny as well as on his inner personal experiences. If therefore we study a culture as a whole, we shall find there an intimate relation between its religious faith and its social achievement. Even a religion which is explicitly other-worldly and appears to deny all the values and standards of human society may, nevertheless, exert a dynamic influence on culture and provide the driving forces in movements of social change.

CHRISTOPHER DAWSON
Religion and the Rise of Western Culture

{ TRENDS }

Clarifying Language

A "Trends" item in the May, 1950, issue of *SOCIAL ORDER*, bearing the same title as this, pointed out the difficulty in communication when words have varying meanings. Liberalism, corporatism, solidarism, capitalism, competition and individualism were cited as examples.

A significant case in point appeared in the March, 1950, issue of the *Harvard Business Review*. In an article entitled, "The Profit Motive Compromised," a writer explored the present-day tendency of some businessmen to neglect the profit motive in favor of other social or personal objectives.

The author instances three types of goals which can take precedence over the profit motive. The first he calls Empire building, by which he means the ambition to become the absolute leader in an industry, even at the expense of profits. The second is characterized as Ivory Tower perfectionism, by which the author means chiefly the overly-elaborate systems of accounting and administrative procedures which have been adopted in some plants. The third is Maginot Line Building, extreme conservatism that springs from fear of normal risk taking.

The examples, however, are not important. What is important is the author's meaning of profit motive.

Many of his expressions, when speaking of the profit motive sound much like the traditional talk of *laissez faire* business: "I do not want to argue that dollars-and-cents considerations should be put first in every situation." (Italics of original). "...when a company decides to work for an objective which is inconsistent with *maximum* operating profits..." (Italics inserted).

But the entire import of the article changes radically when the author presents his description of the profit motive. It is worth quoting in full:

For our purposes, a company is guided by the profit motive when it is so organized and operated that *its personnel, at whatever level, management or labor, stand to gain more by contributing to the profitability of the company's operations than to any other company objective.* (Italics inserted).

It is assumed in the article that profit is similarly sought for stock holders, and the interests of the larger community, which includes the consumer, are secured in the next sentence, which need not be quoted.

The significant point of the article is this totally new understanding of the profit motive. When the maximum profit advantage of *all* participants in an enterprise is genuinely sought, there can be no quarrel with its owners or managers from economic considerations. And in such an enterprise there is considerable likelihood that the internal and external social functions of business will be well performed.

"Profit motive" must be added to the chameleon words which must be carefully examined. When the term means something as commendable as the objective sought in this article, the author is to be praised.

Cooperative Housing

That government aid doesn't always stifle personal initiative was demonstrated recently in Chicago.

Regulations require that residents in public-housing projects have a certain maximum income; if they have more money they must make way for less well-off families. Recently 60 such overincome families in the Jane Addams low-rent project received notices that they must move. When they discovered that it was impossible to locate other quarters in the area, they banded together to form a cooperative that would build their own homes.

As a result of their efforts families similarly ejected from the Julia Lathrop Homes, in the same city, have followed their example in setting up a second housing co-op.

Power and Prisoners

The continued apprehensive interest in power, evidenced in this issue of *SOCIAL ORDER* by four books under review, stems largely from the rise in this century of various forms of fascism and the overwhelming threat in many parts of the world of Communism.

How real the threat is and how terrible the oppressions of power can be judged somewhat from a reflection that there are throughout the world at the present time an estimated 40 million prisoners held in prisons or camps for political cause. While several millions of these persons are not prisoners in the strictest sense of the word, since they are displaced persons or expellees, yet they suffer the same social and civil disabilities.

In France the Confraternity of Our Lady of Ransom, led by Canon Desgranges and L'Abbé Popot, espouses the cause of prisoners and works for creating the climate of peace sought by Pius XII.

Priests and Workers

In a recent issue of the Vatican's illustrated monthly magazine, P. Agostino Gemelli, O.F.M., rector of the Catholic University of Milan, questions the practical wisdom of sending priests into factories in overalls. He asks, rather, that priests take a genuine interest in the welfare of their worker-parishioners, visiting their homes, counselling in problems, consoling in bereavement, aiding in difficulties both economic and social.

Turning his attention to modern mass-production industry, Father Gemelli asserts that such work can never be pleasant, that a worker cannot find joy in such stereotyped activity. He gives his opinion, however, that it can be made more palatable by genuine efforts on the part of management to give workers a true share in the enterprise. As a means to this end he suggests profit-sharing, some share in management, a proper esteem of workers' contributions to an enterprise, recognition of them as human persons.

Crime Survey—New England

During the month of January (actually January 8 to February 7) Mr. James Collins, S.J., of Weston, made a painstaking survey of 28 newspapers published in the six New England states. The papers were distributed among the states as follows: Maine, 3; New Hampshire, 1; Vermont, 1; Massachusetts, 13; Rhode Island, 2; Connecticut, 8.

In 13 papers he found no Negro crime stories whatever in the editions he examined throughout the entire month. In only five of the papers was the word "Negro" included in crime stories; all but two of the

eight stories were either UP or AP syndicated stories. In one of the two local stories, mention of the race of the alleged criminal was justified and necessary because of the nature of the crime.

In addition to the reports noted above there were five other stories of crime by Negroes in which the race of the alleged criminal was not mentioned. In each instance these were local stories; one was printed in a Boston paper which had carried two press service reports in which "Negro" was mentioned.

Mr. Collins further observed that there were other stories about Negroes in 11 of the 28 newspapers surveyed. To five of these stories he attached the accolade "very favorable."

Quebec Joint Pastoral

Almost 20 years have passed since the publication of *Quadragesimo Anno* and almost 60 since *Rerum Novarum*. The study and experimentation of those years are bearing fruit.

The recent joint pastoral letter of the Quebec hierarchy, 25 strong, gives evidence of a profound maturing and ordering of Catholic social thought. New, subsidiary problems have been seen (for example, the place of education, of leisure, of a proper understanding of work in the totality of social reform); there is sureness in assigning roles in the work of restoration. More important still, there is a strong sense of realism in the pastoral. The bishops are dealing with concrete problems; they are attempting to direct men in concrete action. This is made most emphatic, perhaps, in the brief section (n. 83) on the need for prudence and fortitude in the work of social reform.

Prudence, armed by fortitude, characterizes the entire section on reform. Guiding principles are enunciated; social ideals are expressed, but it is left largely to man-in-society to work out the concrete measures of reform. The hierarchy has done its most significant work in holding up to all citizens of Quebec the ideals toward which their rational natures direct them. With these ideals as norms, they are better able to embark upon the practical measures which concrete conditions in individual industries dictate as best (humanly speaking) adapted to bring about conditions in which men can live more humanly.

{ B O O K S }

THE COMING DEFEAT OF COMMUNISM.—By James Burnham. The John Day Company, New York, 1949, 278 pp., \$3.50.

Reformed Marxist, Princeton "summa cum laude," and presently attached to the philosophical department of New York University, James Burnham (*The Managerial Revolution, The Struggle for the World, The Machiavellians*) again invades the field of political analysis with his striking blend of penetrating criticism and rhetorical glibness. As his title indicates, Stalin and friends are dead ducks if . . .

The Coming Defeat of Communism is worth reading if for no other reason than that it is a lesson in orderly argument. From a normative aspect it is as sensitive to spiritual values as the U.S. Congress to allot "mandates." Lacking a dedicatory preword to the president (Mr. Burnham already employed), it fails as an exact duplicate of certain Florentine writings of the sixteenth century. It is, however, a loving example of Realpolitik, mid-century style.

Excellent features are numerous. His strikingly accurate survey of the State Department's record in recent years should, but probably will not, cause concern to the present incumbent and his immediate predecessor. His analysis of the strong and weak points of the USSR is amazingly lucid, supported by brilliant asides and instances. In viewing Communism as a mere power bloc, however, Burnham seems to overlook a key point. Stalin is not just another Napoleon I or William II. He is that too, but the intangible in his case is the conquest made by Communism among so many in responsible positions far beyond the confines of the Soviet Union.

The United States must forego all but an imaginary security until it is able to comprehend the enigmatic political odyssey of such as Alger Hiss. Attempts to confront Communism on any level less basic than the philosophic are not enough, while, at the same time, they are a remarkable indictment of this country's metaphysical impoverishment. Very mention of "metaphysical" will gray-green the contemporary

American cheek. The fact remains, however, that dominant legal and philosophical theory with its repudiation of moral absolutes cannot logically support authentic American institutions. Stripped of ambiguities, the present-day American "liberal" credo differs from its Communist parallel less in fact than in words. True, we still enjoy the benefits of a great birthright. But the mess of pottage grows daily in allurement for more and more.

Burnham's insistence on the assumption of a strong policy with the Soviet is heartening. But the all-out opposition to Communism will not come about until our elected statesmen realize that Communism represents much more than planes and bombs. Until then we shall continue to hear more of the futile efforts of our naive executive and his less ingenious secretary of state at "reaching an understanding" with Stalin.

P. DONOHUE, S.J.
St. Louis University

CURRENT SOCIAL PROBLEMS.—By Clement S. Mihanovich. Bruce, Milwaukee, 1950, xiii, 453 pp. \$3.50.

We can find coherent statements of Christian social principles in a number of good books. Factual information about the social situations to which the principles are to be applied, however, generally comes to us in haphazard fashion, a bit from here, a bit from there. The sources of our factual information, too often, are highly selective presentations put out by propagandists more anxious to persuade than to inform.

Dr. Mihanovich, director of the sociology department of St. Louis University, has produced an easy-to-read book which goes a long way toward supplying the inquiring mind of the non-professional with the essential information about the problem situations in contemporary society, presented in the form of a methodical, objective, common-sense analysis.

Fourteen current problems are analysed in simple terms. There are no bewildering parades of statistics; there are no complex theories in technical jargon; there are not

even any footnotes! But anyone who wants to know the elementary facts about unemployment, say, or divorce, or race relations: the extent of the problem, its causes and its effects, and proposals for its solution, will find what he wants in this book.

Problems of an economic nature: unemployment, poverty and dependency, labor, the rise of socialism, are given one-quarter of the pages. Divorce, birth control and sterilization together are allotted one-fifth of the space. Interracial problems take about one-sixth of the text. The rest of the book is shared by the problems of crime, juvenile delinquency, diseases of body and mind, population and war. There is a general bibliography in addition to a special list for each problem. Questions are suggested; these should be helpful to leaders of study clubs and discussion groups. A glossary defines terms used in the text.

Father Joseph B. Schuyler, S.J., associate editor of *Social Order*, contributed the chapters on unemployment and interracial problems.

PAUL W. FACEY, S.J.
College of the Holy Cross

AMERICAN IMMIGRATION POLICY:

A Reappraisal. Edited by William S. Bernard; Carolyn Zeleny and Henry Miller, assistant editors. The National Committee on Immigration Policy. Harper & Brothers, New York, 1950, 341 pp. \$4.00.

The Immigration Act of 1924 ended a long and bitter fight to restrict the entry of foreigners into the United States for permanent residence. It had been preceded by the temporary quota law of 1921, the Immigration Act of 1917, which added new categories of banned persons, the restrictive recommendations of the U. S. Immigration Commission prior to World War I, the Chinese Exclusion Act of 1882 and the "Gentleman's Agreement" with Japan of 1908. Continuous pressure from labor, nativist and white-supremacy groups, as well as from those who identified democracy with Anglo-Saxon or Nordic ancestry, made possible this sharp reversal of earlier United States policy in favor of free immigration.

Since 1924 the story has been one of curtailed entry into the country, with the actual number of immigrants falling considerably short of the approximately

150,000 annually allowed under the national origins provisions. During the depression years there was actually a net deficit of quota immigrants, while later the refugees from Hitler, and then from the Soviet, found United States doors barred against them. It took a tremendous amount of effort to get the Displaced Persons Act of 1948 through Congress. Even so, this Act provided for only 205,000 visas for refugees, and these were to be deducted against future quotas.

This xenophobia which occasioned the restrictive policy flows from and fosters a type of American nationalism contradictory to much that made our country great. Originally springing from prejudice against particular national, racial and religious groups, it has in recent years been rationalized by appeals to theories of a mature economy, of limited natural resources, of explosive population increases and of dangers inherent in unassimilated minorities. That the United States could not forever allow the mass immigration of the early 1900's, when as many as a million a year came to our shores, is evident. That curtailment implied a totally restrictive and discriminatory policy in no way follows.

Dr. Bernard, who is executive director of the Committee on Immigration Policy, has done an excellent job in collecting and correlating factual data on American immigration policy. He and his associates have interpreted the facts in the light of humane and democratic principles. They have pointed out clearly the need for a more liberal immigration policy at this time. They have refuted, with carefully collected data, many of the fallacies about the causes of non-assimilation and the socioeconomic difficulties of immigrants. They base their plea for a more liberal policy upon American democratic ideals and do not hesitate to make concrete recommendations which will hardly be palatable to the foes of immigration. These recommendations include: an increase in the number of immigrants allowed annually under our quota system, pooling of unused quotas for the benefit of immigrants who would otherwise be barred, use of occupational criteria in developing selective immigration, granting of quotas to Asiatic and Pacific peoples, integration and correlation of U. S. immigration policy with the plans and policies of international

bodies dealing with migration, introduction of an alternative plan to the national origins and quota system.

Today, when population and resource problems are forcing themselves on popular attention, it is important to study carefully all programs and recommendations relating to just and efficient resettlement of people. This book is a valuable aid to such study.

WILLIAM J. GIBBONS, S.J.

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PUBLIC ORGANIZATION OF ELECTRIC POWER.—By John Bauer and Peter Costello. Harper & Brothers, New York, 1949, xvi, 263 pp. \$4.00.

Dr. Bauer proposes to show that the public organization of the electric industry will furnish cheaper electric power to all parts of the country and far greater social and industrial benefit than will be attained if private ownership continues.

The author's primary concern of demonstrating "the superiority of public over private organization in the electric industry" involves a lengthy analysis of "the distortions of the private power systems," and of local and state obstacles to regulation. In the subsequent ten chapters are furnished: a summary of federal regulation through the Federal Power Commission and the Securities and Exchange Commission; immediate and long-range benefits of public power; federal, state and municipal power functions and programs; public standards and techniques; obstacles to public organization and concrete proposals in planning for public power.

In a 23-page appendix valuable statistical tables are supplied by the co-author on electric plant and operating data for private companies, estimated savings realizable through public organization, comparative monthly bills for large cities for typical quantities and principal classes of electric service and municipal electric income data.

In what does his program of "properly established public organization" consist? For an adequate answer the entire volume must be consulted. He proposes as an immediate aim that public organization should include: "(a) desirable readjustments of the private systems, such as may be attained under the federal Public Utility Holding Company Act of 1935 and under revision of state laws, and (b) available

transformation of public regulation to make it more effective" (p. xii).

Key steps in his general blueprint recommend: a program for comprehensive co-ordination of the electric industry on a national scale for the common good which would "separate the federal, state and local systems, and would assure democratic control in every operating unit" (p. xiii). To bring this about will require general displacement of the present private systems. Such a program of displacement will necessitate detailed planning, and should be based particularly upon fair dealing with existing private interests, providing for reasonable payments equal to the intrinsic fair value of the properties, as duly determined by negotiation or legal procedure (p. 8).

For the administrative direction of public electric power Dr. Bauer favors an authority that has a board of directors who, within terms of the statute, have responsibility for the determination of policies and administration. On the federal level the TVA type of organization sets a pattern; on the state level the Power Authority of the State of New York offers a parallel; and on the municipal level would be a board of three to five members, with overlapping terms, each appointed by the mayor with the approval of the council. Directly appointed by the board is the general manager who is responsible to the board and in charge of the operating organization.

The immediate advantages of public power organization would include elimination of the complicated corporate structures and over-capitalization, substitution of low public interest rates, reduction of managerial overheads and avoidance of federal taxes. Long-range benefits comprehend: the co-ordination and construction of properties and the corresponding readjustment of operation, rate reductions, industrial expansion, the equalizing of regional advantages, the removing of private politics and the more effective serving of the national interests (p. 103).

The author's proposals, it is to be noted, stem from factual analyses and realistic recommendations which are the result of 30 years of close professional contacts with electric power developments.

Is this socialism? The author repeatedly disclaims that his proposals involve social-

ism. He explicitly contends that while the greater part of all industry "will and should be left under private organization, with its advantageous flexibility, individual initiative and efficiency," probably "in no other domain do the facts add up as conclusively for public ownership as in electric power." For the general welfare of all the people and for the benefit of all enterprise, public and private, he maintains that government must assume this basic responsibility of public organization in the electric industry on a democratic basis (p. xiv). Indeed, in this work the essential encyclical concepts of the role of government, the vocational organization of the electric industry, the principle of subsidiarity, and the serving of the common good are adumbrated, unwittingly, with extensive and detailed material.

For anyone interested in a problem of vital concern to economic, political and social students—whether college student or professor, public officials, private electric people or general citizens—this commendable study propounds factual, thought-provoking answers.

RICHARD P. BURKE, S.J.
Weston College

REBUILDING RURAL AMERICA: New Designs For Community Life.—By Earle Hitch. Harper and Brothers, New York, 1950, 273 pp. \$3.50.

America's greatness is frequently ascribed to its tremendous industrial power. Despite an agricultural area proven capable of out-producing any other country, our population has gravitated cityward to the extent that about three fourths of the people are separated from the sources for self-production of their basic needs. Such a division of labor seemingly creates a high standard of material well-being. We in America consider many things as ordinary essentials which to the peoples of other lands are luxuries that even the wealthy cannot always get.

A social and economic structure such as this, however, can be a fool's paradise. Too large a portion of the population is helplessly dependent. First, those employed are dependent on finding and keeping a job. Next, every citizen is dependent on the services of others for everything his daily existence requires. The very industrialism that has made us appear wealthy in dollars and luxuries has impoverished

the people and the institution of democracy by taking from them that security and independence which comes from self-production of basic needs.

Rebuilding Rural America is a book about the "laboratories" of rural survival. It describes the programs of numerous rural communities in their efforts to survive and improve in the face of pressures exerted by economic changes and population shifts. The book reveals the methods used by these communities to achieve the technical conveniences of the city while preserving the inherent social and economic advantages of well-ordered rural communities.

Work done along these lines by Msgr. L. G. Ligutti at Granger, Ia.; Father J. V. Urbain at Millville, Ohio; Dr. M. M. Coady in Canada; and by the National Catholic Rural Life Conference is given ample recognition and appraisal considering the amount of material covered in the 273 pages.

Rebuilding Rural America can be highly recommended to pastors and seminarians.

A. J. ADAMS, S.J.
Florissant, Mo.

LABOR DICTIONARY.—By Paul Hubert Casselman. Philosophical Library, New York, 1949, 554 pp. \$7.50.

That there is an ever growing need for clarification of terms used in industrial and labor relations is evident from the fact that in recent years glossaries, dictionaries, and handbooks in this field have put in their appearance. Each new offering seems to be getting more ambitious than its predecessors in attempting to match the growth of a specialized terminology that invites popular understanding and usage. Coverage, erudition, and usability on the operational level would be the normal criteria for evaluating works of this kind.

From the standpoint of coverage, *Labor Dictionary*, by P. H. Casselman, reflects its recentness, inasmuch as it decidedly outstrips any of its competitors in the number of items (2,461) in alphabetical arrangement.

From the standpoint of erudition, Casselman's work is better than anything of a similar nature having thus far come to this reviewer's notice, including the dictionary published by Waldo Browne in 1921 and which, perhaps, served as a model for "a

Concise compendium of labor information" (subtitle). Professor Casselman teaches Industrial Relations and Personnel Management at the University of Ottawa. Because of "the need of his own students for clear and concise definitions" the author was prompted to supply that need. The fact that "he had to prepare these definitions by summarizing paragraphs and sometimes whole chapters before getting the true meaning of a term" accounts for the erudite competence reflected in many of his entries. This is particularly true of those having to do with his own teaching field where international boundaries make little difference in the basic meaning of scientific terminology.

What is good and useful for students and casual readers, however, is not always of equal value for others who formulate and revise collective-bargaining agreements, negotiate or arbitrate grievances arising from conflicting interpretations of the official language used, initiate and amend legislation, or render judicial and quasi-judicial decisions involving precise meanings. These people, too, need a handy, authoritative and up-to-the-minute work. If the American publishers of Casselman's work are courting this market, as they seem to be by charging the 'professional' price of \$7.50 per copy, the otherwise all-round praise-worthiness of *Labor Dictionary* suffers somewhat. There is no blinking the fact that different legislative and political jurisdictions, different national and regional attitudes towards labor-management concepts leave their impress on much of the thought content behind the terminology of the collective-bargaining relationship, especially in the field of compensation, wages, rates of pay, and welfare. In this country, the Fair Labor Standards Act, the Labor Management Relations Act of 1947, other statutory legislation, and judicial decisions have had their impact on this specialized terminology no end. Just for example: it may not be of earth-shaking consequence, but in the United States "learner" and "trainee" have been made to mean the same thing by decision of the Supreme Court in the *Walling v. Portland Terminal Co.*

For the exacting user, then, it is rather a disappointment to find in Professor Casselman's work in 1949, no recognition of the fact that the Fair Labor Standards Act

(U. S. A.) was considerably amended in that very year. The effect of such new legislation, revised administrative interpretations, etc., on some of this labor relations terminology is often considerable, so much so that in December, 1949, the U. S. Department of Labor found it useful, almost imperative, to publish a glossary of wage terms of its own. The all-round, definitive work in industrial and labor relations terminology is still to be published.

JOHN C. FRIEDL, S.J.
Rockhurst College

RELIGION AND THE RISE OF WESTERN CULTURE. Gifford Lectures, 1948-1949.—By Christopher Dawson. Sheed and Ward, New York, 1950, xvi, 286 pp. \$3.50.

Christopher Dawson delivered the 1947 Gifford Lectures on the general topic, "Religion and Culture;" the present series is a detailed application of his ideas to the development of a specific culture: our own.

Western Culture is unique in its dynamism; "the other great world orders realized their own synthesis between religion and life and then maintained their sacred order unchanged for centuries and millenia." (p. 10). The development and change of social institutions, the growth of literatures, the spirit of revolution, the achievements of science and technology, Professor Dawson attributes radically to a religion that had as its objective "the changing of the world."

The development of his thesis is historical, implemented with his usual amazing erudition. Through successive chapters Mr. Dawson reviews the assimilation of the barbarians under the influence of a liturgy, a sacred history and saints, and the initial social developments inspired by the monasteries which emphasized the common life and were "self-contained economic organisms." (p. 51). The idea of a Christian king (Chapter IV) is a totally new thing, yet its elements are derived both from barbarian and Roman antecedents.

Chapters V and VI recount the conversion of the Scandanavian and Slavic countries and the temporary intermingling of eastern and western Christianity. Four chapters then study the rise and cultural influence of the great medieval institutions:

The medieval papacy, providentially strengthened by northern monastic incumbents, the growth of feudalism (and chivalry), the development of the communal city and its guilds, and the universities. Two final chapters study, respectively, the complex changes which led to decline at the end of the thirteenth century and the influence of religion on popular culture (exemplified by *Piers Plowman*).

It is impossible to give any adequate impression of the extraordinary erudition of this book, or of the penetration and clarity of its exposition. This reviewer found the chapters on the Christian Kingdom, the medieval papacy, and the two chapters on the conversion of the northern and of eastern Europe especially illuminating, but every line sustains the lectures' basic thesis.

A brief quotation from the book, which appears elsewhere in this issue of *SOCIAL ORDER*, suggests the further contemporary implications of this great study.

FRANCIS J. CORLEY, S.J.

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TWENTIETH CENTURY ECONOMIC THOUGHT.—Edited by Glenn Hoover, Philosophical Library, New York, 1950, xvi, 820 pp. \$12.00.

This book is in no true sense of the term a "history" of contemporary economic thought, but 20 essays on socio-economic topics of current importance. As Editor Hoover says in his Preface, "This book is written *by* economists, but not, primarily, *for* them. It is designed instead for the more informed general readers."

The result is quite satisfactory. Many of the writers are "radical," at least in the sense of having a definite message, and in the semi-popular vein usually emphasize their pet themes and conclusions. There is much variation in style from *Business Week-Fortune* level to the more academic presentation. However, the general style is similar to that in such general encyclopaedias as the *Britannica*.

The articles cover the general range of modern economic problems. Bingham, Harry Gunnison Brown, Hochwald and Knight deal with such topics as social security, justice and sense in taxation, economics of guaranteed wages, and the determination of just wages. Hayes, Higgins, Gilbert and Wernette contribute four articles concerning employment and eco-

nomic fluctuations. There are five articles concerned with the problem of direct government control over prices and labor unions together with a discussion of free enterprise by Erdman, Phelps, Kreps, Schmidt, and Working. Hopkins has a good article on industrial peace, and Sax discusses population and agriculture as a neo-Malthusian.

A notable feature of the book, and one that certainly reflects the editor's own interests, is the fact that five articles are devoted to international economic problems. Hoover himself treats the general question of international economic policies. Brockway makes a very interesting contribution in a discussion of economic imperialism. The modern institutional machinery of international economics is treated by Isaacs and Weyl in articles on international commodity agreements and international monetary agencies. The distinguished Swiss economist, Röpke, analyzes the modern problem of barriers to immigration. It might be said that the treatment of international economic problems is the best balanced section of the book.

Individual readers will make their own judgments as to which articles are most valuable for them depending upon their economic background and current interests. However, the majority of the readers of *SOCIAL ORDER* will probably turn first to Knight's article on "The Determination of Just Wages," and will probably be disappointed. The wage share is determined by Knight according to the principles of his familiar Distribution Theory, but his analysis of justice is a muddle of agnostic nonsense. For one who is not a student of Keynes, Hayes' article is a valuable introduction. Brown's article on taxation, though controversial, is an excellent, radical exposition of a modern social reform theory of taxation based for the most part on Henry George. Brockway gives an excellent discussion of an economic imperialism which is quite in accord with the principles of the United Nations, and the first part of Hopkins' article is a good discussion of why traditional economic theory has been deficient in the analysis of industrial relations. This is an incomplete list of things to look for, both good and bad; the individual reader must "come and see" for himself.

Editor Hoover and his collection of writers have made a worth while contribu-

tion. There is much that can be criticized and disagreed with in this book; but it is a work which well fulfills its announced purpose.

RICHARD L. PORTER, S.J.
ISS

THE COST AND FINANCING OF SOCIAL SECURITY. — By Lewis Meriam, Karl T. Schlotterbeck and Mildred Maroney. Brookings Institution, Washington 6, D. C., 1950, vii, 193 pp. \$3.00.

The book follows the pattern made standard by a long series of studies undertaken by Brookings since its establishment in 1927 as an independent organization devoted to public service through research and training in the social sciences.

This study is an attempt at objective analysis of the proposals brought forward by the Administration to expand the social security system. The major portion of the book is devoted to a discussion of the many aspects and features of the four major areas of social security, namely, protection against the risks of old age and permanent disability, unemployment, ill health and general indigence. These are reviewed and analyzed in their relation to present and eventual costs and their probable impact on the economy. The effect of veterans benefits, particularly in view of their tendency to increase to a peak more than a generation after the end of a war, is also fed into the equation.

The final portion of the study is in a very real sense a critique of our present system. Dr. Meriam and his associates question seriously the ability of the nation to finance a program of benefits tending constantly to increase. They bring into sharp focus and analyze searchingly the "nature, purpose, and use" of reserves in a government social security program. In discussing the method of financing OASI, they say, "The Trust Fund is thus a fiction—serving only to confuse."

Though the study is focussed on the provisions of the original Administration Bill, H. R. 2893, the House-passed H. R. 5000 is referred to extensively in the footnotes. If it were possible to express the conclusions of Dr. Meriam and his colleagues in a sentence, it would be that "an immediate assumption of full load, payment of benefits no greater than are necessary

to give full protection against need, and financing through a universal flat-rate personal income tax earmarked for social security appears to be the best system for use in the present uncertain times."

This book is almost a "must" for anyone with more than a passing interest in social security.

WILLIAM J. BAROODY
Associate Editor
American Economic Security

SOUTHERN LEGACY. — By Hodding Carter. Louisiana State University Press, 1950, 186 pp. \$3.00.

In *Southern Legacy* Mr. Carter has given us an accurate guide to the study of the southern mentality. Any one, wishing to understand the social problems in the South and especially the race problem will want to study more deeply the southern mentality as presented by Mr. Carter.

It springs from the entire history of the South for the past three centuries. Further, whether we agree with this southern mentality or not, it is a matter of objective fact, and Mr. Carter insists that in dealing with the problems in the South it must be taken into consideration. His chapter entitled, "Just Leave Us Alone,"—illustrates this point. He recognizes that much of the development in the South is a result of Federal help and goading, but he also points out that had there been no goading there would have been greater progress.

Future progress, with greater acceleration, will come from within the South itself, and a retardation of this progress will result from Federal Laws which may make certain Jim Crow laws illegal, but will not change the southern mentality.

Mr. Carter's chapter, "The Faith of Our Fathers," will be of interest to all who wish to know something of the position—or rather the lack of position—of the Church in the South. He calls the South the last stronghold in the world of Fundamental Protestantism.

The author's genial style makes this book interesting, instructive and easy reading. The Jury for Democracy for 1949 has voted Mr. Carter one of the 20 outstanding contributors to the welfare of the Negro race.

JOHN L. HEIN, S.J.
St. Mary's College

GUIDEPOSTS IN TIME OF CHANGE:

Some Essentials for a Sound American Economy. — By John Maurice Clark. Harper and Bros., New York, 1949, 210 pp. \$3.00.

This is a printing of Mr. Clark's Amherst lectures (winter of 1947-48.) The first two, on the totalitarian threat and how to meet it, were not particularly arresting. But the rest of the book is one for serious study and meditation. As his *Alternatives to Serfdom*, it brings to the reader, willing to do a bit of digging, the mature thought of one of the best minds America has produced in economics.

Chapter 3 is a splendid evaluation of socio-economic objectives, of the relevance of economic theory in helping us to make strategic decisions and of the social, economic and political facts which are our "given's." The rest of the book wrestles with the strategic decisions we have to make in the following areas: "Maintaining a High Level of Demand;" "A Sound Structure and Behaviour of Prices;" "Collective Bargaining and Wages;" a chapter on the kind of men we have to be if we are to choose wisely. All these topics are dealt with simply and in non-technical language.

But the book is not simple. That is because the issues are complex, and Mr. Clark does not hide the complexity. Rather than be the hero who champions your views and provides pat solutions you can quote in their defense, he will as frequently appear as the *advocatus diaboli*. Keynesians will find Keynes here. But so will Neoclassicists find Marshall. And both will find Mr. Clark an independent and rigorous critic. Those who believe that, as pigs are pigs, so are facts, will warm to the realism of these pages. Balance characterizes this book as it does *Alternatives*. The balancing, unhappily, will often leave you perplexed as to what final position the author does, or would, take. His answer, probably, would be—a balanced position. But you cannot say that his *Guideposts* have not provided you with sufficient materials for a reasoned judgment as to the positions you can take and why you can take them; and the alternatives, too, and why they are truly alternatives.

There is economic analysis here. But economic analysis in terms of the social

facts and social goals which Clark believes have as much to do with economic decisions as has economic analysis. There appear a few methodological notes on ethics and values. With these, as with the social goals, the reader will find himself in substantial accord. The book (like *Alternatives*) will make excellent material for a course on the social encyclicals.

PHILIP S. LAND, S.J.
ISS

HUMAN RELATIONS IN MODERN INDUSTRY. — By R. F. Tredgold. International Universities Press, Inc. New York, 1950, 192 pp. \$2.50.

This volume is a popular exposition of certain fundamental psychological facts and principles applicable to industrial relations. The language is non-technical; the content is based on a series of lectures which the author delivered at Roffey Park, London, in 1947 and 1948. Dr. Tredgold is a recognized authority and is well known in English psychological and psychiatric circles; yet, he does not offer this book as a body of authoritative pronouncements but only as a stimulant to group discussion.

The book covers such points as motivation for work, fulfillment of one's potentialities and psychological needs at work, the effect of psychological states on productivity, essentials of leadership, teaching leadership, effects of neurosis on production, the right and wrong psychological approaches to the processing of grievances. The chapter which is entitled, "Why People Work," is a good summary of the many motives which are brought to bear upon the productivity of labor and a good antidote to the common tendency of over-stressing acquisitiveness.

Some of the author's observations are very stimulating. He points out, for example, that a knowledge of industrial psychology is important for industrial managers, because they are engaged in getting production through other people, but to perform this task successfully one must know people and their minds. Again, the author suggests that instead of continuing the age-old practice of trying to adapt people to surroundings we attempt to adapt surroundings to people. He believes that employers would enjoy better relations with their employees and would achieve greater production if they followed this principle.

Some sections of the book are a bit vague and will yield little fruit to the reader, but, on the whole, it fulfills its limited purpose well enough. The cognoscenti in these matters are warned, however, that their stock of knowledge will not be enlarged.

CORNELIUS A. ELLER, S.J.
ISS

FUNDAMENTAL MORAL ATTITUDES.—By Dietrich von Hildebrand. Longmans, New York, 1950, 72 pp. \$1.75.

The five essays in this little book, which is concerned with subjective morality, treat of reverence, faithfulness, awareness of responsibility, veracity and goodness. There is no attempt at systematic analysis of the attitudes, but a presentation by examples and negation. The book is rich in illustrations of both the presence and the absence of these attitudes; some are com-

pletely fictitious, while others are derived from literature. Those taken from German literature will not be too illuminating to most American readers.

The attitudes of goodness and veracity have to do with actual conformity of man's actions with reality, the former constitutes volitional, the latter, intellectual conformity. The other three support and confirm the essential two. Reverence leads to recognition of moral values in reality; faithfulness *maintains* recognition as an enduring and undeviating attitude; responsibility makes it operative in moral action.

It seems to me that one further moral attitude, that namely, which results from the natural and supernatural state of contingency, is necessary to give foundation to those considered. In our present world the fact that man is not an absolute needs explicit consideration precisely as a moral attitude.

FRANCIS J. CORLEY, S.J.

{ LETTERS }

PRICE CONTROL?

In the May, 1950, issue of *The Sign*, Most Rev. Karl J. Alter discusses at some length the future of vocational order ("Industry Councils," pp. 50-53). At one point he says: "Some Catholic social scientists hold that the function [of Industry Councils] must include the determination not only of the processes of production and distribution, but also decisions concerning profits, prices, wages, hours and the expansion and location of industry. Others vehemently reject this definition of function, especially in respect to profits, prices and capital investment."

I would like to propose to interested readers of *SOCIAL ORDER* a discussion of one question indicated above by Bishop Alter. Jesuits are probably as divided on the question of *price* regulation as those he speaks of. One recently wrote that *Quadragesimo Anno* commits us to it; another asserted that market regulation is precisely what Q. A. does not intend to do and that there is no question of setting prices and wages. Still others are seeking a mid-way position.

How tenable these positions are, I

don't know. Whether their proponents have thought through the problems, I don't know. But an extended discussion of the question of prices would, I think, be valuable.

Let me propose a few questions I would like to see clarified by both sides.

Take, first, the "free competition" position—not, of course, the kind condemned by Q. A. Assuming that it is based on automatic results in 1. stabilizing full use of resources and full employment, and 2. optimum allocation of resources, may I ask whether advocates of this position have noted the following adverse criticisms of two eminent price theorists, John M. Clark and Corwin Edwards: 1. the market economy has its own bias, end and tendencies; 2. price flexibility alone cannot assure full employment; 3. optimum allocation of resources is an exaggerated claim; 4. competition is only one *element* of our mixed economy; 5. competition cannot be universal (and Mr. Edwards is a U. S. anti-trust counsel!).

How, then, will proponents of a free-market economy meet these objections of Clark and Edwards? If, on the other hand, their market pricing operates within some

framework of control, what is the economics of this control framework?

As for price regulation. I don't recall having seen an exposition of the economics of this position. I sometimes wonder whether advocates of control have weighed the social and economic costs involved. At any rate, let me propose some questions that price-control raises in my mind. My questions fall into three groups: 1. function, 2. implicit economics, 3. place left for competition.

Function: Will regulated prices aid resource allocation? Will it not perpetuate rigidity, close off opportunity for the dynamic leaders we always need? Is price-regulation to maintain full employment? Clark and Edwards say this is asking too much of any pricing mechanism.

Implicit economics: Can they separate quota-regulation from price-regulation? Will not technological development or even capital development be curbed? Maintaining high prices will protect high-cost (therefore, presumably undesirable) producers. How do they avoid this?

Let's look at the direction of prices. Is it stable? downward? upward? These are not idle questions. Take the last one. How will they avoid a log-rolling inflation? Can we presume that individual groups will not vote themselves increased prices? If workers within a group demand increased wages, will managers yield and pass the increase on to consumers? Is it not naive to think, in the light of, e. g., Interstate Commerce Commission experience, that public representatives can make out a cogent case against the move? Did not Steel, despite public resentment and government opposition, raise its price?

If many groups of workers make demands, how can government keep up with all cases to be studied or do an effective job on them? What prevents deals between workers and owners or among owners which workers approve because they profit? How do you prevent subsidization of thousands of workers in moribund industries instead of their transfer to growing businesses?

Place left for competition: How, concretely, does price regulation protect the social values of competition? How does it assure *real* alternatives to users and consumers? How is flexibility of prices preserved? How does this group assess the

experience of N. R. A., British business, continental cartels?

The brevity and selectivity of these questions lays me open to the charge of not comprehending the respective positions or of ignoring the pertinent literature of exposition. Nevertheless, I believe these questions are fairly representative of the kind being asked by reasonably well informed people.

Can we clarify the issues by some thoughtful discussion?

PHILIP S. LAND, S.J.
ISS

SOCIAL WORKERS NEEDED

It was encouraging to read, "What is Social Work?" alerting us to the aims of a field which considers itself the latest addition to the list of professions. We priests should keep in mind that Social Service can be the modern term for the old-fashioned and solidly Catholic idea of *the corporal and spiritual works of mercy*.

Therefore, in our zeal for souls, it will do us well if we encourage Catholics interested in Social Service to devote themselves conscientiously to their work; and assist them in bringing to that field the spirit of Christ's charity as an antidote against the naturalism which is becoming the predominant attitude of Social Workers, who even foster it under the guise of apostolic zeal and spirituality.

I suggest that we encourage Jesuits like Father R. Gallagher of Chicago, Father C. McKenney of Boston, Father A. Scheller of St. Louis, who are intimately connected with the work to acquaint us with the fruitfulness of Catholic Social Service. Let them, and our parish Fathers, show us its usefulness in assisting our work in the ministry and education.

In my very limited experience I realize that Catholic Social Workers throughout the country contact thousands of souls who are steeped in sin and who deliberately avoid the priest. By the skillful application of their case work techniques these workers have been able to guide souls back to the priest and through him to the faithful fulfillment of their religious duties.

Can we learn more about this professional type of Catholic Action?

(REV.) THOMAS A. MITCHELL, S.J.
Fordham University

Worth Reading

Most Rev. Karl J. Alter, "Industry Councils," *Sign*, May, 1950, pp. 50-53.

An excellent outline of several important problems that must be resolved before practical advances can be made toward economic democracy can be effected in the United States.

Herrymon Maurer, "Boards of Directors," *Fortune*, May, 1950, pp. 107-08ff.

Under the pressure of business problems neither boards of directors nor management (with a number of notable exceptions) has been able to give time or thought to larger questions of social philosophy. Since "the continued existence of large corporations in the U. S. . . . [depends] on developing a capacity for social philosophy," he proposes this as a function of directors.

Daniel A. Lord, S.J., "The Changing Priesthood," *Homiletic and Pastoral Review*, April, 1950, 614-20.

After reviewing changes in techniques adopted by the priesthood through the centuries and adverting to the present-day emphasis on the social aspects of the priest's apostolate, Father Lord suggests that he must be prepared for more complicated roles to be discussed in a subsequent article.

Marion Kerwick, "The Challenge of Heterodoxy," *Catholic Educational Review*, April, 1950, pp. 248-53.

The thought and discussion evoked in an English class by proposing "God" as a theme topic suggests the possibilities of

numerous social subjects as stimulants to understanding.

Robert W. King, "Whither the Technological State?" *Political Science Quarterly*, March, 1950, pp. 55-67.

Bureaucracy has advanced to a point at which industrial techniques are being applied directly to administrative processes. As Big Government rises in competition to Big Business the rights and needs of individual persons become increasingly jeopardized. Mr. King seems to have a business axe to grind, but he injects some sane ideas while he is grinding.

M. Boutry, "Productivité et Salaire," *Revue de l'Action Populaire*, April, 1950, pp. 255-315.

Realizing the importance of increased production, M. Boutry examines at some length the wage system used in some French textile mills to induce greater production by gearing wages to individual production by a complex piece-work system.

Rev. Paul-Emile Bolte, S.S., "Theologians on the Right of Private Property," *Social Justice Review*, May, 1950, 39-43.

Examines briefly the reasons for the institution of private property and some objections. A second article will consider limitations upon the right.

Vincent W. Hartnett, "The Baby-Spacing Legend," *Sign*, May, 1950, pp. 62-64.

Reports extremely important evidence from almost 40,000 cases to refute the long-held opinion that spacing is beneficial for both mother and child.

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